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RELIGIO PHILOSOPHICAL JOURNAL.

LO Draper

THE ARTS & SCIENCES, LITERATURE

HARMONIAL PHILOSOPHY

SHASTA

A Reply to Some Charges and Statements by W. E. Coleman.

To the Editor of the Religio-Philosophical Journal:

I have learned that there appeared in the RELIGIO-PHILOSOPHICAL JOURNAL several weeks ago, another article from W. E. Coleman on the subject of the Hindoo religion and Hindoo sacred books, in which he calls in question the truthfulness of some very important statements from the pens of many writers, myself among the number. Some of the authors he challenges and condemns as untrue have long been standard authorities in our libraries, which seems to indicate on the part of Mr. Coleman, an attempt to inaugurate a new era in history. The statements he challenges with being false appertain principally to the age of the Hindoo sacred books and the resemblances in the histories, lives, doctrine, teachings, miracles, etc., of the Brahmin god Christ and Christ. He published a similar article in the *Seymour Times* some months ago, and this appears to be a repetition of about the same statements and the same charges contained in that article. And as I replied to that article and pointed out what I regarded as twenty-two important errors, I shall not in this article, go over the same ground and notice the same errors again, or occupy time and space in repeating the arguments and facts I made use of in that reply. My time is too important for that. I will merely reply to some charges he makes against me personally, and some of my books, and briefly notice his attempt to destroy the reputation of a number of authors I have quoted and leave the reader to decide which is nearest right—Mr. Coleman or myself. The most serious charge he prefers against me is made by a wonderful perversion of the facts in the case, which must lead the reader to conclude he has a very defective memory. (I will not say a defective conscience.) He says I have inserted into "The World's Sixteen Crucified Saviors" many of Jacolliott's forgeries relative to the resemblance between Christ and Christ "with a number of others manufactured by Mr. Graves himself, as he scruples not to tell us in that work." Now look at the facts in the case and see if this charge is true or has any foundation. Not only does the book contain not one word that I can find warranting any such a construction or any such a charge, but it does contain language implying the most explicit denial of such a charge, and on the very page which constitutes the basis for a part of the charge and on which a portion of Jacolliott's supposed forgeries are founded. To show that instead of confessing that I have constructed resemblances or parallels between Christ and Christ without any historical authority, as Bro. Coleman charges me with doing, I have stated at the close of the 346th resemblance I pointed out, between Christ and Christ in the most explicit language, that I have done nothing of the kind, that I have given the historical authority in a separate work, for every analogy or parallel I have presented in the book.

Here is the plain language I have used in the case. Let the reader turn to page 240 of "The World's Sixteen Crucified Saviors," and read it and then decide whether I am guilty of the charge preferred against me:

"The author has in his possession historical quotations to prove the truth of each one of the above parallels. He has all the historical facts from which they were constructed."

The quotations are distinctly marked and the name of the author given in every case. I have designed to publish them in a separate book, they being too long to go into "The Crucified Saviors." Now, I ask if such language sounds like a confession of having made them without any historical authority. Let the reader decide. Here I will state as I did in the *Times*, that not one of my 316 analogies between Christ and Christ was drawn from Jacolliott. They were all written out before I had ever seen Jacolliott's work; and, besides, I am prepared to show that Bro. Coleman is mistaken in supposing Jacolliott's analogies and statements are "miserable forgeries." Those analogies were current in India long before Jacolliott's time. And he is also evidently mistaken about the character of Jacolliott and his "Bible in India." It is declared to be a truthful work and its author a truthful writer by some of the best posted writers in the world. And the fact that his statements were all drawn from current Hindoo writings and traditions tends to prove this.

A learned writer born and educated in India and for many years governor of one of its provinces, says of Jacolliott's work ("The Bible in India"): "It is written in good faith and in an easy and vigorous style. This work of Jacolliott's is of absorbing interest, a learned work on known facts." Now mark this writer who had lived all his life in India and who was a scholar and well acquainted and familiar with the facts and well posted on the subject, declares that Jacolliott's book is "learned work of known facts," that is, Jacolliott's statements are generally known to be facts. Certainly such a declaration from such a source must settle the matter and prove that Bro. Coleman is mistaken about the character of Jacolliott and his book.

With respect to "The World's Sixteen Crucified Saviors" being unreliable, as Bro. Coleman suggests, I have only to say that if it is unreliable, then all history may be set down as unreliable, for all my statements are drawn from histories found in our libraries. I have not attempted to make a line of history, but have quoted from one to two hundred authors and if there are any errors in my books, the matter must be settled with them and not me.

Bro. Coleman has adopted the conclusion that the long series of analogies in the histories of Christ and Christ, as pointed out by Sir Wm. Jones, Godfrey Higgins, Mr. Goodrich, Max Muller, Jacolliott, Hudson-Tuttle, and a hundred other writers (some of them standard authorities in our libraries) are nearly all forgeries; simply because he has examined 200 or 300 books on the Hindoo religion without finding many of them. Perhaps he is not aware of the fact that he has not yet examined one-half of the books comprising an exposition of the Hindoo religion. They reach to nearly a thousand. And then it should be known and borne in mind that there are many histories of the Hindoo gods including that of Christ and Christ, and that they differ widely in their accounts of these gods. Some of them relate many incidents in the life of Christ similar to those of Christ, while others present us with a very different history of this god; so that Bro. Coleman's failure to find the analogies does not prove they do not exist. The great historian, Godfrey Higgins, who spent twenty years examining this matter, refers to many of these analogies and also furnishes the proof that they are not forgeries. And Sir Wm. Jones, a great scholar and a devout Christian, and whom Max Muller (who is a standard authority, the world over) pronounces, "One of our greatest Sanscrit scholars," shows that nearly all the important incidents in the

lives of Christ and Christ are strikingly similar, and that Christ preceded Christ by several hundred years. And this he did after going to India and spending many years examining the histories, monuments, languages, traditions and other sources of evidence right on the ground where alone they can be learned with certainty. And if Bro. Coleman will go to India and examine the case as he did, he will be better prepared to decide the matter.

With respect to Bro. Coleman's supposed extraordinary discovery of the modern origin of most of the Hindoo Bibles or sacred books, I will only say I could cite a volume of evidence to prove they are much older than the Christian Bible and did present much of it in the *Times*. It would be amazingly strange, indeed, if the discovery were real, that none of the profound Oriental scholars who visited India and spent some of them, from ten to twenty years examining this matter with the aid of the histories, monuments, traditions and all other sources of evidence, failed to make the discovery, and the hundreds of Christian missionaries who have been in India in the last 200 years and tried hard to find some evidence that the Hindoo Bibles were written since it, all of them failed also to make the discovery. And yet we are now expected to believe that a man 10,000 miles from India has made such a discovery with no other means or aid than the Hindoo sacred writings. This is rather a hard pill to swallow. I think Bro. Coleman will yet discover he is mistaken.

I showed in the *Times* how Max Muller accounts for his mistake. The sacred books of the Hindoos called the purans or puranas, which detail the life of Christ, Mr. Coleman says were written in the 6th or 7th century of the Christian era, but Mr. Jamieson, a Christian scholar who spent twenty years in India, examining their sacred books, declares the purans which give the extraordinary resemblance of Christ to Christ, are at least 3,000 years old and he who denies it is an ignoramus. And I could cite many great authors who agree with him. He also says Christ was born the 25th of the month *Savarana* (our December) and that his father's name was Busades, while Mr. Coleman says he was born in the month of *Bhudra* (our August) and that his father's name was Vasudeva. Such facts show the contradiction in the act of slaying a large number of infants as related by Forbes and many other writers who saw and examined the sculpture, which is a counterpart to the story of Herod slaying the Hebrew children.

I quoted in the *Times* the testimony of Elmer, who spent several days examining it and declares it is there yet, although so worn by the lapse of several thousand years as to be so obscure that visitors seldom notice it. He says it represents not only many slaughtered children, but parents on their knees imploring the king, not gods as Mr. Coleman has it. With respect to the Brahmins bearing any thing of the Christian, as Coleman suggests, Leicht Muller in the *Times*, who declares they are so extremely averse to any change in their religion or bibles that there has been no essential change for 3,000 years, and that they have counted and recorded every word, syllable and letter in their holy books so that they can detect any change should any be made, and hence Muller says there has been no essential change for 3,000 years. I think we must conclude from the facts I have presented that Bro. Coleman's attempt to overthrow all the historical libraries of the world, or to prove that our popular historical authors are all ignorant or dishonest, will be a failure.

KERSEY GRAVES,
Richmond, Indiana.

A Golden Vision.

The little town of Franklin, Pa., is greatly agitated over the discovery of a chest containing \$27,000 in gold and silver coin, by a resident of that place. For many years writes a correspondent of the *New York Sun*, there has been a belief that during the occupation of this part of the country by the French a large amount of treasure was secreted in Franklin, near where the old fort stood. Columbus Brown had a mania in regard to this treasure, and for years the thought of becoming possessed of riches in this way has haunted him. About two years ago two Frenchmen, supposed to be relatives of the old commandant of the fort, arrived at Franklin with maps and commenced a systematic search, but it proved fruitless. Brown became excited at this and since that time has continued the search. On Friday night last, he dreamed that he was handling a chest of gold, and that he had found it buried in the earth at the foot of a tree in an open field. He was informed by a man with a foreign accent, dressed in a military uniform, that if he would measure a certain distance from the center of a rock in the run, due north, and then measure 33 feet due west from that point, he would find the treasure he had so often seen in his dream. He arose, and with spade and pick went to the owner of the field in which the tree stood and gained permission to dig. He had not been at work more than two hours when he came upon an iron chest. The box was nearly two-thirds filled with gold and silver coin tarnished and covered with sand and mud, but nevertheless gold. The coins are mostly French, but a number of English, German and Spanish coins are among the lot. They bear the dates 1729, 1744, 1751, and various other dates, the latest of which is 1754, which is the same year that Fort Macnault was completed. On a brass ruler found in the chest the name "Joncaire" is plainly stamped. It is a well-known fact that this was the name of the officer in command of the French troops. The fort was evacuated in July, 1759, and very hastily. The location of this field is about 75 rods west of the fort, and was no doubt selected for the burial of the treasure with view of securing it at a subsequent date. Mr. Brown took the chest to his home, and many of the coins have since been on exhibition in the banks.

Let your religion be seen. Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong, yet far over the waters its friendly light is seen by the mariner.

Don't live a single hour of your life without doing exactly what is to be done in it, and going straight through it from beginning to end. Work, play, study, whatever it is, take hold at once and finish it up squarely and clearly, then do the other thing without letting any moments drop between.

Quacks and Medical Laws.

To the Editor of the Religio-Philosophical Journal:

Medical Legislation will be attempted this winter in most of the States, the M. D.'s claiming that it is necessary to enact laws to protect the people. The people who are to be protected by such laws are those who have the title, "M. D." stuck to their names. The people, as a mass, do not need protection, as it is called, against "quacks and quackery," in any other way more than against allopathic maltreatment. If the people are left free to select for themselves, they will always choose the physician who gives the best satisfaction as a healer. The sick seek relief, and that person who can cure them with the greatest ease, will be supported by the people, whether educated or not. Education is intended to fit us for the duties of life; the character of education a physician is in search of, is that knowledge that will enable him to cure his patients. If he is able to do that, he is educated for that purpose. The man who makes our machinery and works the iron into the desired shape, is educated in that way, although he may be destitute of a literary education. It is of no consequence to him to understand Greek, Latin, etc.; he can shape the iron just as well without them.

If the knowledge obtained does not give one power or force in the direction sought, it is worse than waste of time in acquiring it.

Medical authors acknowledge that fifty-one diseases come from the use of mercury and its preparations. Dr. Jamieson of Edinburgh says: "Nine times out of ten our miscalled remedies are absolutely injurious to our patients." Prof. Barker says: "There is, I am sorry to say, as much quackery in the medical profession as out of it." "How rarely do our medicines do good! How often do we make our patients really worse!" I fearlessly assert that in most cases the sufferer would really be safer without a physician than with one," so said Dr. Ramage, Fellow of the Royal College of Physicians, London. How many are there who can truthfully say the same. I can call to mind some cases where the patients have lost part of the inferior maxillary or jaw bone by the use of poisons, misnamed remedies. Dr. Titus, counselor of the court of Dresden, said: "Three-fourths of mankind are killed by medicine and prescriptions." Dr. O. W. Holmes before the Massachusetts Medical Society said: "Mankind has been drugged to death; that whatever would injure a well person would injure a sick one, and that the world would be better off if the contents of every apothecary shop were emptied into the sea, though the consequences to the fishes would be lamentable." Dr. Lugol of Paris, said: "We are following an erroneous course in our investigations, and must resort to new modes if we would be more successful." Dr. John Mason Good, F. R. S., has said: "The science of medicine is a barbarous jargon, and the effects of our medicines on the human system are in the highest degree uncertain; except, indeed, that they destroy more lives than war, pestilence and famine combined." Numerous other quotations could be made to show the uncertainty of the medical systems of the day; yet in the face of these statements by the leading men of the allopathic school of medicine, the misguided members of that profession are asking the legislatures of all the States to enact laws which will force the people to employ them to use a system of medical treatment that one of their own profession has said, "kills more than war, pestilence and famine combined." If there is to be legislation on the subject, would it not be best, in view of what has been said by the teachers of that school, to suppress that system that is so uncertain? Yet that very class compose the ones, and the only ones, who are asking for a medical law.

The people are becoming alive to the fact that there is a better method of cure, and are looking after it, and leaving the dangerous system alone, hence the desire to protect the people from quackery; if a man is a pretender, the people will know it and soon let him alone. The word quack is defined as a pretender. Now, a doctor who fails to cure his patients, or who injures their constitution with the remedies he uses, is a quack; it matters not if he has passed an examination before a "faculty" or "board of health." There is not a remedy in the *materi medica*, that has not received the censure of the "regulars" at some time in the past when it was first introduced. They are emphatically the conservatives, who oppose progression and fight every idea or remedy that is new to them. If they could have had a medical law passed to protect the people against quacks and quackery, fifty years ago, what do you suppose would have been the status of medical practice to day? It is fair to presume that it would still have been bleeding, blistering, leeching and purging.

To-day, if none are to practice the healing art but those who are authorized by a "board" appointed by a governor who is controlled by the suggestions of allopaths, what chance do you think there would be for the people to obtain the benefit of Nature's silent forces known as air, water, heat, light, electricity, magnetism, color, and various manifestations of spirit. Those who are attempting to educate people to the use of those forces as remedies to cure disease, are the very ones who are to be suppressed.

A medical priesthood to whom all the people must go to be healed, would be a condition of things that would be more deplorable than a religious one. In the case of religion people are left free to join which church they please; if they choose to submit to the dictates of priests, they do so; if they do not so elect, it is all right; but establish a medical priesthood by law, and there would be no relief.

There is a class of people who have progressed beyond the old systems, and they demand the higher and finer forces to be used in the treatment of their diseases. It would be very unjust to force them to accept the treatment of old-school physicians, when their families needed medical aid. When there is a demand for certain things, a supply will be furnished and no kind of legislation will prevent it. Legislation cannot prevent the growth of ideas, neither can it say how and by whom those ideas shall come. No law should ever be passed that would prevent any person from developing a thought and making a practical application of it for the relief of suffering humanity. Those medical laws carry with them the evidence of anarchy upon the one hand and ignorance and weakness upon the other.

They exclude certain persons because they entertain different ideas or opinions upon physiology, pathology and therapeutics, than those who claim the right to dictate the terms to others.

Dr. Brown-Sequard delivered a course of lectures before the Lowell Institute of Boston in February and March, 1854, on "Nerve force," in which he stated: "I have no doubt that persons who are not at all engaged in the medical profession could do more, per-

haps, than physicians in regard to discovering certain strange peculiarities of nervous force. Physicians, unfortunately—I speak of myself as well as of others—are biased. Their bias prevents progress." Yet he would favor medical law, making it a crime to progress. The object of progress is to develop something better. This shining light of allopathy says physicians are biased against the discovery of new truths, and that bias prevents progress. How shallow, well, yes, how mean, then, to pass a law to punish those who this learned Doctor says, can do more to discover the peculiarities of nervous force than physicians. Progress has always come through the efforts of those who were "irregular," both in religion, medicine and science.

Men who are chosen to represent the people in the legislature should, before they vote to pass such laws, examine the plans of these M. D.'s to oppress the poor people, in concert of action with the drug men, in writing prescriptions in Latin, which the sick man cannot understand, and who is made to pay twenty cents for a few grains of chloride of sodium, where common table salt is wanted. The people only need to be protected against allopathic treatment; then be left free to choose whom they please. They must be free, for they are living in the last quarter of the 19th century. Let no set of men impose upon you any law that will deprive you of your right and privilege of trying any remedy or physician you choose without sick.

W. J. ATKINSON.

Sedalia, Mo.

Source of Religious Experience.

BY THOS. HARDING.

That religious experience is a reality, and not the mere effect of a baseless imagination, must be acknowledged I think, by those who have passed through it. There must be a general law in relation thereto, however, as all seem to undergo similar trials, temptations and deferred hopes, and rejoice in the same victories and conscious possessions of spiritual good. So well are the operations of the mysterious forces understood, that true Evangelical religious teachers are able, on being informed of the past experience and present mental condition of the subject, to explain away the perplexities of the novice, and impart information as to his or her spiritual condition, as well as the aspect of their immediate future. There is a law here which presents the same outline to every eye, and the same general overturning occurs in every case, the variations being so trivial as not to affect the rule. There is a kind of *spiritualism*, so to speak, between all those who have had a definite religious experience; they love to talk their secret over when they meet, and a fraternal feeling always exists between them, because of the similarity of their religious campaign against their common foe.

To what source are we to attribute it? To say that it is the effect of law is too vague, we need an explanation more definite, and yet that given by orthodox religious experts is not more lucid. They say, "It is the work of the Holy Ghost in the soul," and we are thus left in as trackless a wilderness as before.

How perplexing it is for a religiously disposed person to possess an inquiring spirit! Such a one is continually coming to the ground between the two stools. Spiritual aspiration and a tendency to "ferret out" causes, do not "get along" comfortably together, although in the end the exercises of the individual may be found profitable. Conscience and Why-so are troublesome neighbors. How often have I wished that I had been born minus one or the other! They are vexatious tenants when in the same domicile. I have served each of them with notice to quit many a time, but they "kept never minding," and will not vacate the premises. In these days we want to know as well as feel: intelligent enjoyment includes both.

If "Law" and the "Holy Ghost" are unsatisfactory solutions of the problem, the spiritualistic theory, that it is all but the "operation of the external spirit," is scarcely less so. Does not our own spirit possess all the attributes of the risen spirit, with the disadvantage only of being encased in the flesh? The caged bird possesses the power of flight and song, as well as the uncaged, and when he finds the door of his cage open, he comes out from his prison, and returns again when it suits his purpose. So does the immortal bird within us.

The spirit has experiences which mortal memory does not register. It is only now and then, that, through mental abstractions, dreams and visions, we know that the man or woman proper within us, has experiences of its own, which the physical does not share. Is the spirit conscious of the God-like purity of its essence? If so, is it not reasonable to suppose that its life-work is to disintegrate herself? I have an idea that eternity will be employed in dispersing our clouds, uniting our grave napkins, loosening our bonds and straightening out the entangled threads of our lives. Alas! the languid eye, the wrinkled brow, the nervous uneasiness, and the premature old age, tell how hardly the bird within has beaten his prison bars; but all is well, he will soon be free, and, in his native air, pursue his upward flight.

It is not to be supposed that the spirit labors unaided. There is no isolation. The supreme Spirit sends his energizing influence through the ocean of thought-ether which encompasses creation, and individual spirits are inspired for their love labors, and all work together to that great end; but the individual is not lost in the million, whether it be a human spirit or only a thought.

The rainbow is a beautiful symbol of the spheres; all departments of life are blended at the outposts, and each rises above another. Who can tell where the vegetable-kingdom ends, and the animal begins? Are there not men almost undistinguishable from the animal? and are there not men and women who are positively angelic? How often we feel that our physical life is lost in the spirit sphere surrounding us, and are, for the time, more spiritual than physical. This is religious experience. There are laws which govern the association of ideas; it is the province of the Spiritualist to study them and use his knowledge with freedom, imparting that he may receive the more, and receiving from any and every source. While he accuses college graduates generally of illiberality, let him not be illiberal himself. This is religious experience. Nor should the cultivation of the will be forgotten; that mighty power which, when intelligently exercised, is capable of liquidating physical and moral debts, bringing health to the diseased, happiness to the unfortunate, and turning defeat into victory; death alone should be the victor over WILL. All this is religious experience. It is labor and reward; aspiration and fruition; hope and possession, within the realm of the law, which is religious experience.

But as Huxley says: "Exhaust all known

causes before flying to the unknown." So I say in our study of the philosophy of religious experience, let us exhaust the causes near to hand before reaching out after those which are more distant. When a phenomenon presents itself, our first duty is to inquire whether it cannot be accounted for by physical science, whether some unhealthy or abnormal condition of the physical system may not explain it. If not, we inquire of mental science, and see whether our imaginations were not over-active and we became too soft and gullible for the time being; if we can find nothing in that department of inquiry sufficient to cover the ground, it is not necessary to stretch away into the world of spirit, outside of us, for we have a wonderful world of spirit within; let us look there, and see whether religious experience is not the work of the one who is most deeply interested—namely, ourselves.

The unsophisticated heart is easily entrapped, and superstitious people are a "dangerous class." No blind "religious," or other experience for me; if I want to dive into mystery, I shall do it with my eyes open, and thus obey the God who said at my creation, "Thou shalt think for thyself." The religion that will stand and be acceptable to God is that which is understood, and which no foreigner has worked out for us. Man and woman need something to love and lean upon at times, the source of which is their own being—call it "religion" if you will; but I

Woman and the Household.

BY HESTER M. POOLE.
(Metuchen, New Jersey.)

HIS EARNINGS

"He carries nothing with him." So the preacher said the sad words that hold the deepest thought of all the generations, Down from the days of old.

Riches and honors all the world could give him, Love, children, wife and home; Yet the one only master of possessions Death, claimed him for his own.

Riches were powerless; honor could not hold him; Love even could not stay The soul that to the far-off, unknown country, Alone, must take its way.

Ah, riches sure wait there, and love is with him, For something more than gold He earned in days of noble thought and action, In honor never sold.

All else has perished, yet the voice sounds ever, Clear through earth's noise and din; Earth adores, and, passing on forever, Cleaves to the soul within.

Truth cannot perish; knowledge has no ending; Love knows its home, the skies, He carries all things, who has love and wisdom; Death touches not that prize.

—Helen Campbell.

"PERSONAL" CLIPPINGS.

Miss Grace Soper has been enrolled upon the regular editorial staff of the *Boston Journal*.

Mrs. Briggs ("Olivia") has been elected President of the Woman's Press Association of Washington, D. C.

Miss Emily Thornton Charles's new paper, the *National Veteran*, advocates justice to soldiers and equality to women.

Miss Helen F. Clark, a young lady of fine literary abilities, is on the editorial staff of the *Denver Mirror*.

Mrs. H. C. McCabe, edits a W. C. T. U. Department in the *Signal*, published at Delaware, Ohio.

Mrs. E. A. Merriweather, a well known speaker and writer on woman suffrage, is one of the editors of the *Free Trader*, published at Memphis, Tenn.

Mrs. Mary McGill is the proprietor of the Oswego, Kansas, *Independent*. She publishes a daily and a weekly edition and has been very successful with the paper.

Anna Dickinson has not withdrawn from the stage. She has engagements to lecture, to read plays and to act in the Western States.

Louise Mitchell, the famous female socialist of France, will lecture in America next fall.

Miss Sarah Brown, daughter of old John Brown, has been appointed to a position in the Adjuster's Department of the Branch Mint in San Francisco. The position was voluntarily offered her by Superintendent Burton.

Miss Louisa Howard of Burlington, Vt., has given \$5,000 to the University of Vermont for the establishment of five scholarships to be known by her name.

Miss Agnes Harris of St. Clair county, Mo., for two years teacher of music in the Fayetteville College, carried off the first prize at the recent commencement exercises of the Cincinnati College of Music.

The lady who, under the nom de plume of Octavia Hensel, is writing from Saratoga for the *Home Journal*, is no less a personage than Lady Alice Seymour. She is an American lady, born in the Berkshire Hills, and the title was conferred on her by the Empress of Austria.

Anna K. Hawley of Delhi, Louisiana, has patented a button that can be readily attached to garments without sewing, and readily removed without injury.

Viscountess Strangford, accompanied by six trained nurses, has sailed for Egypt to establish a relief depot to supply food and clothes to the destitute residents of Alexandria.

Miss E. A. Ormerod, F. M. S., of London, and entomologist to the Royal Agricultural Society has been appointed special lecturer on economic entomology at the Royal Agricultural College, Cirencester.

Dr. Alice Bennett of the Norristown Hospital for the Insane, was the first and only young lady who has obtained the degree of Doctor in Philosophy from the University of Pennsylvania.

Mrs. Mary Jacklin, Detroit's female broker and speculator, has raised a family of four children with success, giving them a liberal education, and has accumulated a fortune of \$50,000 in the produce business. She is now 64 years old and well and favorably known in the business circles of Detroit.

Not long since Mrs. Julia Ward Howe delivered a lecture in the hospitable parlors of Mr. and Mrs. Herrmann, in New York, for the benefit of a struggling society. It was all so excellent that we cannot forbear giving the following extracts from

THE SOCIAL POWER OF WOMAN.

I have been asked to speak to this company of "Women as a Social Power." But I can not begin to do this without enlarging a little on the meaning of the word power in its social and moral application. Power is often confounded with force. The thought of power is a very imperial one to mankind. Man loves the conquest of the elements and the material forces of the universe, which his intelligence converts into servants. The primitive ideas of human relations are held by millions where the new gospel is already established in the most thoughtful and high-toned minds. The tyrannical attitude of man in regard to woman, dismissed as a solecism by the saints of antiquity, is yet obstinately held to by the multitudes. Whole classes of men, governing and governed, cling with all the strength of their superstition to the force which in other times gave its support to power, but which is now divorced from that fruitful union. Women make this mistake equally with men. Women love power, and are bound as intelligent beings to show their sense of its value.

A woman loves in man the power which conquers, the feats of personal danger and bravery which are not always heroism, but which women often mistake for it. Men love in women the power of patience and tenderness, the power of combining endless details into the great results of comfort and beauty, the power of resolving endless discords into a continuous harmony. But most of all men revere in women that mysterious *ekstasis*, that power of the minds of women over their senses, out of which springs all that is ideal in the relations of sex. The error which I am now trying to illustrate, the mistaking force for power, is nowhere more common than in this very domain of sex. Sexual attraction is the most absolute of the forces of nature.

FORCE MISTAKEN FOR POWER.

How constantly do men and women mistake this force for a power. It is no more a power than the attraction of gravitation which supports the building is the building itself. Power is something built upon force. The woman who mistakes her ability to attract men for a power will be built on universal conquest. She will endeavor to humble the proudest spirit at her feet. Time, which tests power, will overthrow any life-fabric built on this foundation. Women are a force to-day as ever through the natural attractions of sex. American women through this added freedom show a mental stature much higher than that of their European sisters. Perhaps there is ground to fear that the added force of women to-day will lead many of them to mistake largeness of opportunity for achievement. One of the first aesthetics of women is dress. It should represent womanly reserve. The lines of beauty should be preserved without the exposure of the delicate skin which makes the beholder shiver and should make the subject blush. Why should glaring colors disturb the harmony in a young girl's complexion? Why should we dye the golden hair or powder the face with its evanescent roses pulsing with the rhythmic heart, with its silent eloquence, its light and shadow utterance? Strange is it, but I fear true, that the dress found so advantageous by women of an unfortunate class sometimes becomes the prevalent fashion of society. Strange that women bred in the limits of decent homes and helpful churches should be after led to emulate this low attraction.

THE HARVEST WAITS.

The chivalrous blossoming of our early society is now beginning to show its rich harvest. The fields are white already. And lo! the women, many of them, sit with empty, idle hands, too trivial, too little interested in their own good and that of their race to gather it. Rather would they stretch their hands for the gay weeds that grow in the cornfield, saying, "We like what is bright to the sight."

The rapid growing of the silliest among the English aristocracy, the disdainful personage of the society Frenchman, the rudeness of the German, seem to be more congenial to them than what is best and noblest in their own countryman. The noble resources of American life are not to be enjoyed without some meritorious effort by individuals. The song of labor is the music of this golden hive; and its drones while they may be fed upon its honey, will have no experience of the effort which makes the honey sweetest to those who gather it. They will not have drawn from the heart of life's blossoms, their exquisite perfume. Men and women of this kind enjoy Europe because it provides amusement for them, and vast sums of money are spent in the annual fashionable exodus.

A STRicture ON LEGALIZING PROSTITUTION.

There are some, and those high in office, who seek to introduce here the fatal system of legislation which recognizes woman as the instrument of base indulgence, and upholds the right of man to so consider her. In Great Britain, France, Switzerland, Italy, good men and women are uniting their efforts against it, making public attestation of its debasing effect upon both sexes. It is with sorrow I see so many of my own countrywomen extending their hands to welcome to this country that is least worthy in the society of the Old World—the empty amusements which as far as possible assimilate the gentleman to the groom, the awkward dictation of men who hold to the feudal dis respect for scholarship, who show how little their enforced education has done for them, the foolish manners of men who are at home with horses, but not at all with ladies. Young men talk club talk in groups and leave the girls to take care of themselves. Where shall women flee from the dangers that threaten things; fatal to us and to the humanity of which we are the nearest guardians. I would seek this refuge in a religious and prayerful spirit. Not in that which fatigues with vain repetitions, with devout attitudes, but a spirit in which the determination to do the best should be coupled with the greatest anxiety to know the best. I am impatient to see the good traits I recognize in woman bloom out to a fuller beauty. Why? The dull craftsman easily learns to lay one brick upon another. And we women, having the noble arches of society to build, take our bricks for toys, and construct with them no defense for ourselves, no refuge for others. We should step between the man and his brute instincts, wave out of sight what is fute and beastly, and bring into sight all that is true, lovely, pure and happy.

There will be honor for some of us in the number and robustness of our descendants. If we have never bowed to crowned vice, or neglected and despised virtue; if we have reached to the fallen hand of help, instead of pointing the finger of scorn; if we have made the way of the transgressor hard to go and easy to return, why, then, whether we are remembered or forgotten, we shall depart from this world, leaving some part of it the better and the happier for our presence in it. We may not wear the bloody laurels of a wicked victory, but we shall have fought the good fight, and our names will secure a place in the record of the veterans who, like Napoleon's Old Guard, die when the time comes, but do not surrender.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

THE GOLDEN LOTUS. By Edward Greey. Boston: Lee & Shepard. Chicago: Jansen, McClurg & Co. Cloth, 145 pages. Price, \$2.00.

The author endeavours in this book to reproduce some of the "Legends of the Land of the Rising Sun" as related by the Japanese priests and professional story-tellers. In addition to this he describes scenes in the life of the modern Japanese including a religious service of pilgrims who "behaved very much like our country folks at a church meeting. Some prayed, others stared about them, and a few yawned as though they considered the affair a bore." The young people will find this an agreeable addition to their literature of Japan.

THE FIGURES OF HELL, OR THE TEMPLES of Bacchus. By Mrs. Elizabeth Thompson. New York: Printed by the Oliphant Publishing Association. Cloth, price, \$1.00.

Under this startling title Mrs. Thompson, the well known philanthropist, gives a compilation of facts and statistics, the result of twenty years observation and study of the liquor question. She does not adopt the usual appeal to drunks considering that that has been tried in vain; but earnestly urges her readers to help in preventing the spread of that cause of ignorance and crime—the use of intoxicating liquors. The author sees but one way to do this—stop its manufacture and importation.

GOLDEN THOUGHTS IN QUIET MOMENTS. By Eliza. London: J. Barnes. Square, 12mo, pp. 119.

A delicately printed and bound book, of rare thoughts on a great variety of subjects, such as arise to the studious mind in everyday contact with the world. The writer is said to belong to the aristocracy and to move in the best social circles of London. Her thoughts are pervaded with a serene calm and devotional spirit. The new Philosophy of Spiritualism is not to her an iconoclast, breaking her idols before her face, but a rising sun which makes even the mute Mennin speak and smile with gladness. Her soul arises exultant in its aspirations:

"In the hidden depths of its nature, I catch a glimpse of these divine possibilities; but, when I attempt to realize them, 'tis then I feel so intensely how this body of clay wraps itself around the soul, checking that illumination of spirit, that would fain vent itself in an adequate outpouring of loving adoration but cannot." And again:

"Nearer, ever nearer
To thee, in faith and love,
With vision of the clearer,
Inspired from above;
With soul attuned to purity,
Thy purity to see,
Nearer, ever nearer,
My Father, God, to thee."

The following passage we commend to all church members. "In the collect for 'St. Michael and all angels,' we pray to the Everlasting God, 'that as his holy angels always do him service in Heaven, so by his appointment, they may succor and defend us on earth.'

"Again, every Sunday of our lives we say: 'I believe in the communion of saints' thus acknowledging spirit intercourse to be an article of faith in our church, and enjoined upon us as a special subject of prayer, and yet out of church, we laugh to scorn the possibilities of that communion or intercourse with God's saints, and brand as deluded fanatics, those who still acknowledge that faith, consistently with their Sunday professions. Oh, may our eyes be opened ere it be too late, to that awful inconsistency of our conduct."

The introduction of the re-incarnation fancy is unfortunate, and yet to be expected from a writer influenced more by emotions than the calm dictates of science. European Spiritualism has an arduous task before it, to shake off the dreams of Kardie. H. T.

POEMS. By Minot J. Savage. Geo. H. Ellis, 111 Franklin Street, Boston. Price, \$1.50.

A very attractive little volume in blue and gold of beautiful poems, by that graceful writer and thoughtful student, Rev. M. J. Savage who now presides over one of Boston's most cultured Unitarian congregations. The volume is dedicated

To one whose loving eye divines
Rare meanings writ between the lines,
And on whose ear oft falls a tone
Caught by the listening heart alone,
But shall I to the world disclose
The name? Enough to say, she knows.

The author touches the subjects, "Nature," "Life," "Problems," "Persons," "Times," "Sorrow and Hope." We quote the following charming little poem:

The one babe lost is the one babe left;
The others are grown and gone away.
So cried it seemed when first bereft.
Yet the lost is the only one left to-day!

I watched them grow out of my longing arms,
While each in turn lost the baby face;
Years fled away with those winsome charms,
And manhood and womanhood took their place.

And now they have made them homes of their own,

While I by the fireside rock and dream:

And, Oh! I should be so alone,

Did not the past like the present seem?

But while I am rocking my babe again,

That I lost, far off in the dimming years,

I clasp with the joy that is kin to pain,

And water my dusty heart with tears.

MOUNT VERNON AND SELECT POEMS. By Harvey Rice. Boston: Lee & Shepard. Chicago: Jansen, McClurg & Co. Imitation cloth, full gilt. Price, \$3.00.

This volume contains "Mount Vernon," "The Mystery of Life," "Freedom," and many shorter poems. It is embellished with eight exquisite illustrations which combined with the pretty binding, fine paper and letter-press render it an attractive souvenir of the tomb of Washington.

OUR HANDY LIST FOR SHREWAD ADVERTISERS. Lord & Thomas, Chicago.

This pamphlet contains a list of the leading newspapers throughout the country, classified and arranged for the express convenience of those wishing to advertise, to whom it will prove invaluable.

Partial List of Magazines for January.

The *North American Review* for January opens with a symposium in which three of the most prominent advocates in this country of the "Revision of Church Creeds," namely Rev. Dr. Newman Smyth, Rev. Henry Ward Beecher and Rev. Dr. Lyman Abbott, set forth the grounds upon which such a revision is deemed necessary as a defense of revealed religion against the encroachments of skepticism, and as an adjustment of the relations between faith and science. "University Education for Women," a question that just now is being warmly agitated both here and in England, is discussed by Prof. W. Le Conte Stevens, who, though he zealously advocates the measure, commands the attention and respect of its opponents by the eminent fairness with which he states the adverse arguments. Prof. Isaac L. Rice gives a "Definition of Liberty," deduced from a profoundly philosophical study of the phases of political evolution, from the earliest Anglo-Saxon times to the present day. "American English," by Gilbert M. Tucker, is a spirited defense of our *cis-Atlantic* fashion of English speech against the aspirations of sundry British critics. The Rev. Dr. H. W. Thomas writes an article that can hardly fail to strike a sympathetic chord in many a mind, on "The Responsibilities of Progressive Thinkers." "Bigotry in the Medical Profession," by Dr. David Hunt, is a protest, from the pen of a respected member of the medical profession, against the First Commandment of medical ethics, which forbids association with any but regular practitioners. Finally, Charles T. Congdon, under the singularly apt title of "Adulteration of Intelligence," exposes some of the grave evils to be apprehended from the monopolization of telegraph lines, press associations and influential public journals. Published at 30 Lafayette Place. New York.

THE MEDICAL TRINITY. (Robert A. Green, M. D., New York.) Contents: A Seductive Drug; Eucalyptus Globulus; Whooping Cough; Prayer and Faith as Cures of Disease; A Scheme for the more Comprehensive Study and Prevention of So-called Zymotic Diseases; Diagnosis and Treatment of Tumors of the Bladder; A Foreign Body in the Air Passage; The Mirror.

THE YOUNG SCIENTIST. (Published at 49 Maiden Lane, New York.) A practical journal of Home Arts for the young.

ST. NICHOLAS. (The Century Co., New York.) Contents: His Lordship's Bed-time; How the Doctor was Paid; Santa Claus Must Have Made a Mistake; Fairy Wishes; Snowy Jane; The Story of the Field of the Cloth of Gold; When Santa Claus was Young; Hetty's Letter; Elizabeth Butler; Is it fit about time to get out of the way? The Tinkham Brothers' Tide-Mill; A Chinese New Year's Day in Santa Barbara; Today my doll is one year old; The Christmas Moon; Snow-flake China; The Jingling Rhyme of the Gold Bower; Mumma's Little Household; The story of Miteau; Dick the Draughtsman; Work and Play for Young Folk; A Ballad of Bravery; Karsing and the Tiger; For very Little Folk; Jack-in-the-Pulpit; "Oh, that Composition!" The Letter Box; The Agassiz Association; The Riddle Box. *St. Nicholas* for January contains several notable features, preeminent among which is the brief biographical sketch of Elizabeth Thompson Butler, written by her sister, which is accompanied by six illustrations from drawings made by the celebrated artist herself especially for *St. Nicholas*, her portrait, engraved from a photograph, and several groups from the great picture, "The Roll-call." In addition, is the usual amount of short stories, verses, bright pictures, and departments. The frontispiece is a beautiful picture by E. H. Blashfield, called "His Lordship's Bed-time."

POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) Contents: The Great Comet of 1882, by Professor C. A. Young; Science of the Pre-Indian People, by Alfred Fouillee; Traces of the Great Flood, by M. D.; Bodily Deformities in Girlhood, by Charles Roberts; F. R. C. S.; Time Keeping in London, by E. A. Engler; A Mastodon in an Old Beaver-Meadow, by S. Lockwood, Ph. D.; Curiosities of Superstition, by Felix L. Oswald, M. D.; The Gospel of Recreation, by Herbert Spencer; The Influence of Education on Observation; Speculative Zoology, by Professor W. K. Brooks; Plays and Plays-Like, by Israel C. Russell; Scientific Farming at Rothamsted, by Manly Miles, M. D.; Recent Advances in Photography, by Captain Abney, R. E. F. R. S.; Sketch of Professor Henry Draper; (With Portrait); Editor's Table; Literary Notices; Popular Miscellany; Notes.

THE ELECTRIC. (E. B. Kelton, New York.) Contents: The Story of James Barker; The Menacing Comet; Some Aspects of American Public Life; Modern Miracles; Two Years After; Miss Edgeworth; Shakespeare on Death; Our Origin as a Species; Sketches from the Dutch Seaside; Reminiscences; Atoms, Molecules, and Ether Waves; Shooting Niagara Falls; An Undergraduate's Aunt; European Life in Egypt; Lift Thine Eyes; Literary Notices; Foreign Literary Notes; Science and Art; Miscellany.

NOTES, QUERIES AND ANSWERS. Dec. Jan. (S. C. & L. M. Gould, Manchester, N. H.) A monthly containing much valuable literary, scientific and historical information. It will be found especially useful to teachers, students and professional men, but will also prove welcome to the general reader as a work of reference.

THE SEASON. (The International News Co., New York.) An illustrated Fashion Magazine containing the latest Paris Fashions and the most elegant designs in fancy-work, embroidery, needle-work, etc., etc.

THE AMERICAN KINDERGARTEN, for November. (Edited by Emily

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Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guarantee of good faith. Rejected manuscripts cannot be preserved, neither will they be returned unless sufficient postage is sent with the request.

Where newspapers or magazines are sent to the JOURNAL containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL, Saturday, January 6, 1883.

NOTICE TO SUBSCRIBERS.

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Education.

Not alone children and youth, men and women, but all things are the subjects of Education. The chance-dropped seed on the mountain-side is educated; that is, it gives out force, it controls the manifestation of all the forces that have been exerted on its life. Has the wind persistently blown from one direction, it leans in the opposite one; has the food been scanty or unsuitable, it is dwarfed in youth, but the plant becomes what it has made itself under the conditions of its environment. And this general statement applies alike to every manifestation of life, whether conscious or not. The fixed law of organization, which controls all spirit-force, to make any degree of manifestation, controls alike reception and manifestation, (spirit is not absolute master of matter), determines what shall be the outcome of the totality of conditions. We may give a plant all possible favoring conditions of growth, but cannot give it power to appropriate the abundant food, and it may starve, dwindle and die from sheer inability to receive. So highest wisdom may be offered to a child or man, and the offering be useless, from sheer lack of appropriate power. Whatever a plant receives must be used according to the law of its own organization. Give a rose the food and other conditions needed for a lily, you will not thereby make the rose a lily. So with children or men; give them profoundest theories, they may reject them, but each one who does receive them, does so in a manner peculiar to himself; their giving out of what they have received will of necessity, be largely divergent. From this it follows that you cannot teach any truth, present any fact (the lowest form of a diluted truth) but most opposite conclusions will be reached. Least of all, can you make facts supply the place of principles for facts are, so to speak, only incidental illustrations of principles and the steady tendency of all thinking beings, is to ascend from facts to the truths they represent. One is by his organization drawn toward one aspect of truth; another to a different one; the same facts tell a different story to each, and uniformity of perception, conception, and expression, is impossible. True, we may teach that a certain fact proves a certain truth, and the scholar may believe it, but does he believe in the truth or the teacher? Is it a truth or only a larger fact to him? Does he believe in a principle or a man?

Citizens of the United States as a class boast of the American system of education, are proud of the common schools; yet there is grave reason to believe that the methods are false in principle, injurious or ineffective in practice, and measurably a failure in result. We object to them because the teaching is made up of simple cramming the pupils with facts, with no effort to secure digestion of them; nay, positive discouragement of any scholar who shall try to find a law, or explain a process in any other words than those in the books. We have listened for months to the efforts of a bright girl to commit to memory a long list of words, when a week's drill on the sounds of the letters, would have enabled her to spell any word, almost, without difficulty. A proof-reader of our acquaintance was much plagued by ignorant copy-holders, boys and girls, who had just left school, and stumbled at any unusual word. At last he regularly instructed them: "I don't want to hear the words, only the letters."

Speak as many letters at once as you can—that is all." To the astonishment of the copy-holders, they found the hardest words, even foreign ones, were easy to read. A week of experiment and demonstration would give a child a better knowledge of physical science than a year devoted to memorizing facts about it.

One serious defect with the system of teaching is that there is no recognition of individuality; no effort to draw forth any thought or any relation of a thought to other facts, than those in the book. Teachers are too few in number for the scholars. In some of our large cities it is impossible to get all the scholars of some districts into the buildings provided, and half of them come one day, the other half the next. Classes of 100 or more are not uncommon—it is not easy to recollect the names of the scholars; all separate watch of the differing mental actions is manifestly impossible. The scholars with much labor learn to read, write and cipher; generally all of them badly, and that is all. These would be forgotten as soon as the rest, were it not that the conditions surrounding the lives of most of them demand their exercise. Where these are wanting, the reading becomes difficult, the writing illegible, the ciphering inaccurate. There are graduates of our colleges to-day who are woefully deficient in spelling and grammar. A friend of ours astonished the pastor of his church by avowing that he owed more to the theater than he did to the school for his training.

Another objection is: the teachers have mostly been trained in the schools, are familiar with the system used and no other; they have not been trained to think themselves; there is no need of it in their business; they are to run the machine, cram all the facts they can into the heads of the scholars, careless whether they tend to their best nourishment or not; and they do it persistently, remorselessly stirred to diligence by inspectors and school boards. We have occasionally met a teacher who was thoroughly posted on all the words of grammatical rules, and knew all about the exercises given in the books, but in private life when using her own words, she was grossly inaccurate.

Because the system is all details and no effort is made at evolving principles, the schools are without moral power. The children are told, perhaps, that they ought or ought not to do this or that—only another group of facts, so much more to be committed to memory, so much more that would be altogether forgotten if the deficiency were not supplied from other sources.

Owing to the defective educational system, the men of to-day are as they are. They know what they have learned since they left school as to facts; they know, such generalizations as business or society or the church has taught them; their morality, stainless as it may be, is dictated by public opinion; their knowledge and morality are, after all, only more facts, whose relations are hidden from them. They have learned to think only a little; their very life is not what they make it, but what other people say it must be. Hence they are afraid of new thoughts, shrink from reforms, hold fast to old dogmas and creeds, though they have never tried to understand them—we sometimes busy ourselves in imagining the result if they did. Some there are—the list is daily enlarging—who dimly recognize that the school and the church alike do nothing more than present fact to be memorized, that intellectual life is dwarfed in both. A writer in the New York *Herald* of a late date, counts up the number of facts a child must be crammed with—so many for history, so many for grammar, etc., and makes an appalling list, which he declares—and we agree with him—it is utterly impossible the child could retain, and they would be utterly useless even if retained, as their relation to each other, or to any general principle, has never been shown. As to the church, we quote the following from the New York *Sun*:

The Congregational Club of Boston has been discussing the best way to win men to Christianity. The Rev. F. H. Merlewood said, "The churches to-day do not get the best and sharpest young men. They get the goody-goody ones, easily enough; but those who do the thinking are not brought into the Church in great numbers. You cannot reach them by the Bible? How many did Moody touch in this city during his revival days? You can count them on your fingers. The man who wants them cannot get them with the Bible under his arm. He must be like them, sharp. They cannot gather him by sentimentality. If you say to them, 'Come to Jesus,' you like it they will reply, 'Go to thunder.' The thing to be done with such a man is to get into his heart, and then lead him into salvation before he knows it."

What a confession for a minister to make. The school and the church both fail to educate in the true sense; they fail to draw out the powers of those under training.

Spiritualists should look to this matter. You know how astonished one is who comes to your meetings for the first time, startled at your freedom of thought—does it not show you what is needed? You are doing a good and effective educational work in your conferences. There should be a hundred times as many more than we have, but that is not enough. Spiritualists need to give more attention to the young, to the development of their powers. The Progressive Lyceum is now the only agency for this; let Spiritualists see to it that these be fostered and improved; that whatever others may do, at least their children shall not be mentally cramped, but free, taught how to use their powers, to discover, to classify facts for themselves, to become thinking beings, not mere depositaries of the thoughts of others. No need is greater than this, for the spread of Spiritualism or, what is of far more consequence, for the good of humanity.

Amos Brockway has remitted his subscription, but has failed to give his postoffice.

The Sky Grows Brighter.

Looking over the history of Spiritualism for a few years past, we can see upon every side the evidence of progress. Never was there a time when true Spiritualism had so strong an influence upon the minds and hearts of the people as now. It everywhere finds a voice. The press and pulpit are proclaiming it, and much of modern literature bears its impress. We do not mean that Spiritualism under the distinctive name, is so universally proclaimed, but we do mean to assert that the essential elements of the spiritual philosophy, are generally accepted by the masses.

Moreover, the rank and file of so-called Spiritualists has greatly improved. The long-haired fanatics are rapidly disappearing. A few years ago a hungry brood of special missionaries were traveling over the country, feeding like leeches upon the hospitality of Spiritualists, and sowing the seeds of social discord on the hearths that warmed them. This class has faded out, or at least they are so nearly gone that only a few specimens are now left.

Mediumship begins to assume a higher and better tone. The leprosy brood of unblushing frauds who have walked the streets at noonday with the endorsement of the "oldest Spiritualist paper in the world," are less bold in numbers and impudence. This organized gang of traveling mountebanks, backed by their "organs," seemed for a time to shadow the whole movement; but they are now growing beautifully less day by day. Many of them have discovered that like Othello their occupation is gone, and they have gone with it into the silence they so justly merit; others are on the way, having found that the good sense of Spiritualists ignores all their shams.

The JOURNAL has fought these hydra-headed monsters almost single-handed. Their public, private and anonymous threats will furnish an interesting chapter in the future. Our work, we are glad to see, is largely done, yet is not entirely completed, and by the help of our friends in both worlds we propose to go on until the last polluted villain who steals the sacred name of Spiritualism to defraud the people shall find a burial beyond all resurrection. The cause of truth does not need a cheat and a lie to sustain it.

In the meantime true mediums are becoming better appreciated. Let all such take courage, for the day is dawning. No matter how humble your gifts may be, lay them in sincerity on the altar of true Spiritualism and the ages shall bless you.

Order gradually begins to rise from the chaos of the past. Wherever organizations are needed the way seems clearer to perfect them. The recent convocation at Detroit, where a few thoughtful men and women met to look over the field, is another token of a brightening sky.

In many locations the demand for lectures and spiritual literature is growing. But, perhaps, the best sign of all is the larger demand Spiritualists themselves make. They are asking for something better than the unscientific literature that found ready sale a few years ago. Numerous volumes then in demand, now lie on the publishers shelves, dust covered. Let them lie there; they were the products of diseased imaginations and belong with the drift wood the rising tide of Spiritualism set in motion. Spiritualists do not relish such foolish twaddle as they once did, and we regard this as a hopeful sign. They are tired of reading diluted nonsense from spirits who, if living on earth, they would eject from their society.

Let the sun shine and all that cannot bear the light, vanish away. Brighter grows the sky and clearer the air. All should rejoice in the rosy light of this opening day.

Another New Bible.

A new bible is about to be issued. We are glad of it. The greater the number, the better the opportunity to make a proper selection. John Wilson of St. Louis is to be the author of the new bible. He is, we are glad to learn, a mild, inoffensive sort of man, therefore we have a right to expect but very little "blood and thunder" in his contemplated work. He is subject—like all bible authors—to an occasional loss of consciousness, during which time his spirit leaves his body. He claims infallibility—it is impossible for him to make a mistake! What he has already written is on the "slap-dash" style, without regard to capitalization or punctuation. Let the printer get hold of it, and if he don't se punctuate it that it will instantly lose all its divine qualities, then it may be truly considered as infallible, and worthy of a place by the side of the Koran, Holy Scripture, Oahspe, etc. We are in close sympathy with all the bible-makers, and earnestly hope that the supply will increase until each one can select therefrom one suitable to his tastes.

The *Banner of Light* is worried because Mr. Bronson Murray, who, it says, "calls himself a Spiritualist," has, in these columns, advised all Spiritualists to learn what can be done by sleight-of-hand and smartness in the way of cabinet work without the aid of spirits, in order that they may be able to distinguish the genuine from the fraudulent in manifestations of spirit power. Mr. Murray is one of a number of gentlemen who subscribed and sent the *Banner* fifty dollars apiece immediately when they learned of its office being burned out in the great Boston fire of 1872. He is also one of the many who stopped his subscription for that paper when it became apparent it was given over to the prostitution of Spiritualism for the base pur-

pose of deceiving anxious inquirers and money making. He may well exclaim of the *Banner*, "to what base uses has it come at last."

Materialization—Transfiguration.

The editor of the *Mediums' Friend* is having some very wholesome experience of late. He evidently expected when he started his paper a few months ago, backed by a noisy crowd always full of talk but painfully short of money, that he would have a calm sea and clear sky. Several mediums had freely offered their services to enlarge his subscription list. Moreover powerful spirits had appeared at Pence Hall in solid flesh and blood materializations bidding him go forth to victory. A new paper was needed. Even the scurrilous sheet in Philadelphia had failed to sufficiently puff the Terre Haute fraud. Why should the "spirits" not come and demand a paper to herald the praise of Stewart and her "committee."

Bro. Moore, who is evidently an honest man though surprisingly fresh, began his work in good faith, and for a time all went well.

Difficulties soon disturbed the dreams of our brother. The guileless Anna did not object to his entering the cabinet with her, but our brother soon found many of her materializations were only transfigurations. Some of our readers may not understand this and we will try to explain the difference. In the former you see the spirit and cannot detect by the naked eye that it looks like the medium, while in the latter the medium appears in too strong a light, or puts on her spirit robes so carelessly that you can see the gentle Anna beneath the angelic garments she wears. This twofold phase brings many curious experiences at Pence Hall. Sometimes a grey haired veteran travels a long distance to meet his departed wife or lover. He wants her to come back and caress him as she did in the happy days of yore, but unfortunately the conditions are not favorable for a genuine materialization, and so these veterans get all the caressing by transfiguration they have paid for as materialization.

Bro. Moore has now learned that "all is not gold that glitters," and his honesty compels him to say so. This will be very unfortunate for his subscription list. A majority of his patrons don't want transfiguration explained; they rather trust than be undeceived in such heavenly experiences.

We hope, however, that he will not stop until by a long series of experiments he can tell us just how much materialization there is to the square yard of transfiguration at Pence's Hall. In the end should he find the position of the JOURNAL towards the Pence Hall gang true, let him be honest and say so.

We cannot omit noticing how critical our good brother Moore has been in detecting fraud. It seems when the gentle Anna was only clothed upon, or to be more explicit, had only carelessly put on her heavenly robes, and with her own eyes winked beneath her angelic costume, persistently claiming to be his deceased sister, he could endure it. Small things, however, sometimes produce great results. It is said the cackling of some geese once saved the Roman Empire. It so happened that Wm. Harry Powell went to Terre Haute and astonished the people by his manifestations of writing with his finger, and thereupon Mrs. Stewart claimed to receive the gift. Bro. Moore called to witness her writing. To his great surprise, before she began to write she sucked her finger. It is a very foolish habit and frequently gives parents great trouble. Perhaps Bro. Moore has been reprimanded many times for the same offense, and hence he was quick to discern the slight indiscretion on the part of the playful Anna. At all events he noticed the point of a pencil on the end of her finger while writing, which finally dropped to the floor, and thereupon he charged Anna with fraud, and she declared the writing was as genuine as either her materializations or transfigurations. The JOURNAL believes she told the truth, but is quite willing to wait till Bro. Moore gets the education he so greatly needs.

Fox and Geese.

A Conundrum to the Journal.

A poverty stricken medium and writer in Massachusetts, in a letter to us, writes as follows: "I have again dunned D. M. Fox, uselessly I presume. Is there not some way of compelling him to pay me for my hard brain-labor? That sum would enable me to get through the winter." Another medium now living in this city was approached by Fox with the customary request for a loan of fifty dollars, but finding she had not the money, he did the next best thing, employed her and her child in his office at a salary, and then cheated them out of their pay. This lady would also like to know how he can be compelled to pay. Alas! these poor women ask us a question we cannot answer. If we could invent a way to make this deadbeat pay those he has wronged out of money, labor or happiness we should be greater than man. True the JOURNAL has held Fox and others of like tendencies for some time in such discipline as to prevent the open practice of flagrant acts of injustice and impropriety formerly scandalizing their lives, but that is the limit of its power.

Fox and those of his stamp, exercise so much "charity" toward mediums that they have no inclination or ability to mix justice with it.

Edgar W. Emerson of Manchester, N. H., lectures at Haverhill, Mass., January 28th.

GENERAL NOTES.

(Notices of Meetings, movements of Lecturers and Mediums, and other items of interest, for this column are solicited, but as the paper goes to press Tuesday P. M., such notices must reach this office Monday.)

G. H. Brooks has just arrived in the city from a lecturing tour.

We learn that Mr. H. O. Sommers, of Detroit, Michigan, is an excellent test medium.

"Nora Ray, the Child Medium," an interesting story. Price 50 cents. For sale at this office.

Next Sunday Capt. H. H. Brown lectures before the Second Society of Spiritualists at 55 South Ada Street. He is an able and eloquent speaker.

Mr. Charles Bright will sail for New Zealand and Australia in the "City of New York" on February 10th, from San Francisco.

"Was Jesus Divine?" a critical examination of Biblical Theology, by M. B. Craven. Price 10 cents. For sale at this office.

Charles Bright is still lecturing in Salt Lake City to excellent audiences, we are informed, every Wednesday and Sunday evening. He will likely remain there through this month.

On last Sunday Mrs. C. Fannie Allyn closed a very successful engagement in this city. Her addresses are practical and at times eloquent, and her improvisations never fail to attract the closest attention.

Among the advertisements will be found a call for a dental student. The professional and business reputation of the advertiser, we have every reason to believe, is good. Those interested will take notice and govern themselves accordingly.

Lymon C. Howe officiated at the dedication of a hall at Horse Heads, N. Y., Dec. 31st. Jan. 5th he speaks at Grange Hall near North Collins, N. Y. The 21st and 28th of this month he will lecture in this city for the Second Society of Spiritualists.

"The Cross and the Steeple," by Hudson Tuttle. The author shows their origin and significance in an interesting manner. This work has been out of print for some time, but we have been able to get a few copies. Price 10 cents. For sale at this office.

Mrs. Lillie has just finished a two weeks' engagement at Grand Rapids, Mich. She was followed by Capt. H. H. Brown who lectured there Dec. 30th and 31st. Mrs. E. C. Woodruff lectures there Jan. 7th and 14th. Dr. A. B. Spinney the 21st, and C. Fannie Allyn the 28th.

"Nervous Diseases and Magnetic Therapeutics," by James Edwin Briggs, M. D. This work has won a great deal of attention. It is clear in statement and gives the non-professional reader a vast amount of most favorable information. Price 50 cents. For sale at this office.

Dr. E. W. Stevens gave us a call last week. He has been engaged professionally at Pewaukee and Big Bend, Wis., and at Watseka, Elmwood and Orion, Ill. He was working his way homeward, to Rock Prairie, Wis., intending to call en route at Footville and Janesville, where he had professional business.

"Stories for our Children," by Hudson and Emma Tuttle. These popular authors gain the attention and improve the understanding by presentation of real life, its demands and aspirations, in this book for children, and we are sure that every boy and girl who reads it will be pleased. Price 25 cents. For sale at this office.

Mrs. E.

Voices from the People,

AND INFORMATION ON VARIOUS SUBJECTS.

Rev. A. B. Kieffer's Statement Reviewed by a Lady.

To the Editor of the Religio-Philosophical Journal:

In Rev. A. B. Kieffer's article on "The duty of the Church to Spiritualism," he says:

"When Spiritualism is only a lot of physical manifestations—table tipplings, rappings, displacement of furniture, etc., slight-of-hand performances, either by mediums or by spirits through them—when, I say, it is only that, it is low and useless and had better be left severely alone."

This is a positive statement, and here follows another:

"But let the Church investigate, appoint committees of her learned and scientific men to look into these physical phenomena," etc.

I have read the essay carefully but am at a loss for the understanding of these utterances; for, although the writer is apparently sincere, he takes a strong position on both sides of this subject.

If physical manifestations are low and useless, why should learned men of the Church waste their time and debase themselves by investigating them; and, what phenomena would it be wise to accept? When, as Rev. Kieffer states, phenomena are produced by spirits through mediums, why are they not valuable as evidence of Spirit force? Do they not establish the fact that they are not the result of human agency? And is that not the very first question of interest to investigators?

The philosophy alone of Spiritualism, is not satisfactory to all minds, any more than the blind faith of Christianity; and it is best it should not be. Let those who need the physical phenomena examining them, and learn for themselves the spiritual intelligence controlling them. The London Dialectical Society, composed largely of scientists, barristers, M. D.'s and D. O.'s, investigated raps and movements of furniture, and evidently considered them worthy of careful examination.

Professors Zollner and Fichte accepted physical phenomena through Dr. Slade, and their experiences as reported, Rev. Kieffer says, "were enough to convince any one." Nor can I believe it was "low and useless" for the Rochester rappings to telegraph from the Spirit-world the glad tidings of future life. And looking at the present outgrowth of these similar raps, who dare say what their final result will be?

Since all physical phenomena are rejected by Rev. Kieffer, it would be gratifying to know what he expected or intended to receive, during those years of investigation with his family and friends. It is the experience of most investigators to examine any manifestation that may occur; and not to attempt dictating to the powers. Perhaps a contrary proceeding accounts for the non-success of some people. Rev. Kieffer favors investigation by the Church, but not for the individual, thereby showing the usual desire of the Church to keep the people in subjection. The grave opens for all, and the subject of future life concerns every individual on earth, and each has a right to examine it for himself. Spiritualism is not patented, and for heaven's sake neither priest nor man can monopolize clergy to control it, and shut it up in a temple six days out of seven as they do Christianity. It enters the homes of the poor and where thousands of them were once darkened by the Christian doctrine of eternal damnation, it has taken the light of peace and hope.

In what way, pray, is the Church more competent to judge and pronounce upon this subject than any other organization? I ask in all due respect to her and her advocates. Have not the Masons, Odd Fellows, fire companies or any other body of people the same right to appoint committees to do their members' thinking for them, as has the Church? Unquestionably; yet not another priest can save the Church, ever attempted such tyranny. She is a poor investigator of any subject, for she starts out with her Bible in one hand and her lash in the other, demanding unconditional surrender to her superstitions. All great truths and inventions, from the sciences down to the steam engine and sewing machine, have been so by her; and she has christened each in its turn, "Devil." Spiritualism has been no exception, and unlearned minds have taken the Church's enmity toward it, as a recommendation; knowing by past experience, her hatred of great facts.

Though Spiritualism does not prove "God manifest in the flesh," the deity of Jesus Christ or the sanctification of the Holy Ghost, it establishes more important facts, and as the Church Congress wisely predicts, it "has come to stay." The Church, seeing its power, tries to distort the facts of Spiritualism, and harmonize them with Bible inconsistencies, but the task is a thankless one. Astronomy, geology and other sciences established their facts and the Church was obliged to accept them, no difference how contradictory they were to her teachings; and just so will she have to accept Spiritualism. And all learned committees or individuals who investigate?" the "ism" with the determination to dislodge all things inconsistent with the Church, are confessedly incompetent.

Spiritualism has no need of the Church, but if she needs Spiritualism, she will have to modify her monstrous dogmas till they admit of the reasoning powers and higher attributes of mankind.

Rev. Kieffer says the Church gives as good proof as Spiritualism, of the nearness of the Spirit-world, spirit communion, remembrance and interest of spirit friends and progress after physical death. If such be the case, why did the Church not open her arms and welcome this "ism" in the beginning as a handmaid in gospel work? Why argue over the remaining differences now, when, according to Rev. Kieffer's assertion "there seems no end to the points of agreement between the best things in philosophical Spiritualism and Church teaching." What a pity Spiritualism has to number its millions before these "Bible truths" were ever advocated.

If the Church teaches that after physical death the spirit enters a world of progression, why do the clergy threaten the "unconverted" with eternal torments? And if, in another world we all have a chance of progression, why tell us that we must have salvation here? That "now is the accepted time" and the last opportunity. What need of the atonement, save from a world of conscious advancement? What is to be done with "Hades" if no one stays there? Truly the "teachings of the Church" are taking fantastic shapes, and defy comprehension.

AMARALA MARTIN.

Scenes.

To the Editor of the Religio-Philosophical Journal:

The study of the conditions under which scenes must be conducted, to make them successful, is so very important, and once begun with the same individuals it is quite necessary to go on, night after night; no new fluid can be admitted; it alters entirely the nature of the influences; they are living intelligences, which, of course, bring the life influences of their sphere, and after the quality and harmony already interblended. It is as if when a new physical sphere were forming, a stray sun should come along and throw some new elements in; they might harmonize, but they are more likely to be so heterogeneous as to bring separation instead of growth. I can imagine how very much serious, earnest thinking among congenial associates might be done, and how much advance in science might be made in such serious, earnest study.

ASTRA.

Election of Officers.

To the Editor of the Religio-Philosophical Journal:

A meeting of the State Board of Spiritualists was held at the hall on Saturday and Sunday the 23rd and 24th ult., to elect officers for the ensuing year. Nine trustees were elected. The trustees elected from the nine, Miss Susie M. Johnson, as President, Lewis Kirtland, Vice President, J. S. Wale, Treasurer, E. B. Russell, Secretary. We held three sessions each day, the meetings being well attended. Mrs. A. C. Woodruff, of Michigan, being with us, gave three lectures full of gems and thoughts that fairly electrified the audience, more than filling the bill we expected from her. My pen would not do justice to her discourse.

LEWIS KIRTLAND.

Minneapolis, Minn.

Jonathan Haney writes: Since you took the stand with regard to deception, I have enjoyed the JOURNAL more than any other paper.

Mr. D. D. Home at Baden-Baden in 1857.

Mr. Home is as capricious as a woman in the choice of the time he appears and the company before whom he shows his powers; and if his humor does not lead him, no sum of money can tempt him. The Duke of Sutherland offered him, when he was in England a thousand dollars to give one exhibition at Sutherland house, but Mr. Home refused it. At this time, at Baden he gave gratuitously and unsolicited, in the rooms of young M. Dolfus (brother of the attaché to the French Legation at Washington) a display of his "supernatural" gifts, which he had refused to the Prince of Prussia, though tempted with five thousand dollars. He said to M. Dolfus, "You look sad; you just heard of the death of one of your friends; the rapping spirit will tell you his name." The spirit named the name of M. Bazire, a stock broker, who died suddenly in Paris.

By the way, this stock broker was on the Place de la Concorde when Louis Philippe and Queen Marie Amelie fled from the Tuilleries on foot; the royal fugitives attempted to get into a hack which was standing there, but the hackman refused to let them do so. M. Bazire knocked the scoundrel from his box, mounted it, and drove to St. Cloud.

To return to Mr. Home, I will add that he ordered an arm chair to retreat from the middle of the room to the wall, a distance of some ten paces, and the arm chair obeyed. He next wound up his watch and placed it upon a table; the noise made by the winding lasted ten minutes after Mr. Home took the key out of it and placed it on the table. "You may think," said he "that my watch was prepared for the experiment; wind up yours and put it on the table." M. Dolfus then wound up his watch, and it also continued to make a noise like that produced when a watch is wound up. M. Dolfus put his watch in his pocket. "When you last looked at your watch," said Mr. Home "it had its crystal and hands, hadn't it?" See if it still has them." M. Dolfus pulled the watch out of his pocket; it had neither crystal nor hands, and his waistcoat pocket was filled with fragments of the glass crystal, and the hands were broken into five or six pieces.

Mr. Home rarely appears except in Russian or Polish society. He is very fond of both these nations. The first exhibition he gave was in a Russian house; the room was full of indolent ladies and gentlemen. Judge of their astonishment when the first thing he did was to make an immense table in the middle of the floor rise perpendicularly on two of its legs, (it had four legs) until its slabs were almost perpendicular with the floor; two large candle lamps were on the table, and in a horizontal position, but they did not move! After one or two experiments, quite as inexplicable as this had been made, several ladies asked him to perform one of his wonders for them in particular. He instantly complied with their request. The Princess Obolenski tried in vain to retain her fan in her hands—it was snatched from her by invisible hands and thrown with violence against the breast of Prince Tolstoy. The Countess Uschakoff wore very tight gloves; they were drawn off, she knew not how.

Princess Dolgorouky asked him to give her an evocation, and left it to his choice to select any person she had ever known, and who had departed this life. In an instant the Princess bowed her head and listened; a profound emotion soon appeared on her face; tears rolled down her cheeks; the voice she heard was that of her brother, killed at Sebastopol. Another lady, one of the most beautiful of the Russian society, lost her husband some years ago; she had married him quite young; he had bequeathed her an enormous fortune. During the whole evening she laughed at Mr. Home's feats, and showed that she pitied herself on being superior to the weakness of believing in Mr. Home's powers. He suddenly said to her in an authoritative voice, "Will you go into the next room, madame?" Astonished to receive this invitation, she obeyed. In an instant she returned, pale, trembling, frightened to death, weeping; she sank half unconscious into an arm chair. She saw her deceased husband standing in the middle of the chamber, his arms folded, and his eyes open and looking at her. Now all these feats took place in public, before and upon people who would not become the confederates of a professor of leggedeman—there can be no suspicion over them, but they reverse all our ideas of the laws of gravitation, and those laws which separate the spirit and corporeal world. What is the explanation to be given of it? Is it a deceit Mr. Home is able, by his mere volition, to put upon spectators? If it be so, it reveals strange metaphysical phenomena as yet unknown. Or is it something else—"I know not what"—undreamed of by philosophy.—*Herald of Progress.*

Looking at the Earth, to Study the Stars.

To the Editor of the Religio-Philosophical Journal:

I was very much interested in a letter published in the JOURNAL under date of Nov. 18th, treating of Zollner's philosophy; or, "Transcendental Physics," as I judge the name of his work to be. I will quote a part of one sentence, which, though not comprehending within the few words chosen, the author's meaning, yet it does not harmfully pervert the sense, and it is just as the "text" I want "from which to hold forth." The writer says: "... You will see that he knows nothing of spiritual philosophy."

This is Zollner whose fame is world wide as a deep thinker, a liberal, progressive, philosophic mind, one who from his wide knowledge of material things, sets himself to translate the spiritual, and here we find him not translating the spirit, but only transcribing the outward demonstrations. I sometimes compare such philosophers, these men who have dealt with solid, material facts and reasoned from solid material data, whose knowledge is wholly or at least primarily empirical, with those who have reached up and taken "not Promethean fire, but light from heaven, as one might compare a sage geologist groping for specimens in the heart of a deep cave, trying to distinguish one mineral from another. In a blind, uncertain way, with a child who in the broad sunlight at the cave's mouth can say unhesitatingly: "This is ore; that a bit of spar, and here a piece of limestone." And yet they reverse all our ideas of the laws of gravitation, and those laws which separate the spirit and corporeal world. What is the explanation to be given of it?

One of his brothers is also very hard of hearing, the effect of scarlet fever when a child. At one of the neighbors she was recently entranced while the friends were holding a circle, and she exclaimed, "put some of that oil in his ear." As no one knew what was meant the control was interrogated, and he announced his name as Dr. Hoffman, and said he wanted the medium to have some oil he had prescribed for her case, used in benefit of her brother, as he is now going to undertake the cure of him also.

Mr. Bartlett says that the Doctor assures them that he has set up a spiritual telephone between the two places, and that the daughter in Iowa shall yet hear her mother in Colorado sing. They continue their sittings, and the daughter claims that she hears murmurings as if of her mother's voice, and further developments are being awaited with interest by the families.

D. R. A.

Denver, Col.

"The Deaf Hear."

To the Editor of the Religio-Philosophical Journal:

We have lately been made acquainted with a case of hearing which seems to be of no ordinary import, and worthy at least a passing notice in the JOURNAL, a case that in any other than modern times would have been regarded as sufficiently wonderful to have been classed as miraculous. But the parties who are interested in the affair look upon it as a direct intervention of the Spirit-world in answer to a fervently expressed wish that their child might be healed, and in obedience to certain conditions imposed to that end.

Mr. and Mrs. J. H. Bartlett, formerly of Council Bluffs, came to this city in the month of March last, to make it their home, and took up their residence with a sister who has been a resident here for many years. They are people somewhat passed the middle age of life, and have three children, one daughter and two sons, grown to men and women-estate, and living in the town of Woodbine, Iowa, some 40 miles north-east of Council Bluffs on the Chicago & North Western Railroad.

The daughter, Mrs. Hellen A. Belden, who is 33 years of age, has been almost entirely deaf since she was 18 months old, resulting from the measles. She has never been able to hear any ordinary conversation, and it has only been with the utmost exertion that her friends have ever been able to communicate with her at all. If two persons were talking together in her presence she could sometimes get an idea of their conversation from the motion of their lips, but were she spoken to in any ordinary tone she could not know it unless her attention was called. Noises in any part of the house she could not hear, nor would she be sensible of the slamming of doors or the falling of any object except by the concussion or jar produced. The striking or ticking of a clock or watch she never heard until recently, and all the credit of this is given to spirit intervention.

Mrs. Bartlett says that before she left Iowa to come here, in the month of February last, she noticed that her daughter on several occasions acted strangely—seeming to be under spirit control without sitting for it or expecting anything of the kind, and at such times she would strike her ears with both hands quite violently, which caused the mother almost to shoulder, remembering that her daughter's ears were always very sensitive to the touch and that a box on them when she was young would cause her excruciating pain.

The Bartletts had not been here many months when an old acquaintance and medium from Council Bluffs, Mrs. Russel, came to pass the summer with them. As a matter of course a family circle was soon formed, and in course of time among the many recognized spirits who manifested through the medium, there came one who reported himself as Dr. Hoffman, and told Mrs. B. that he was the one who had controlled her daughter and made her act so strangely; that he had attended her when she was but sixteen years of age and treated her for her hearing; that he passed away something like 15 years ago and that he could now cure her daughter if he could have co-operation. Mrs. B. asked what they should do to assist him, and he said that she must write to her daughter and tell her to sit at the organ on stated evenings at 7:30 o'clock and play, and that at 8 o'clock on the same evenings a circle should convene here, and he would establish relations between the two extremes. He said that Mrs. Russel was, of a few mediums, one through whom healing could be performed at a distance.

All the arrangements were made, and the instructions faithfully carried out for over two months. At this end of the line the circles were punctually attended to, and at the other the patient sat at the organ, until she felt "the influence" coming over her, when she would retire to an easy chair for a treatment from the invisible.

Gradually she began to hear better; but no one outside of her household knew it; what means it was being brought about. She now hears ordinary conversation without any difficulty, and it is a cause of wonderment to her neighbors who come to see her and ask, "What have you been doing for yourself that you hear so much better?" She is obliged to check her husband from speaking in too loud a tone when he addresses her, and she suffers great annoyance from noises to which she has hitherto been a stranger. She readily bears the striking of a clock in the next room and can hear the ticking of a watch.

One of his brothers is also very hard of hearing, the effect of scarlet fever when a child. At one of the neighbors she was recently entranced while the friends were holding a circle, and she exclaimed, "put some of that oil in his ear." As no one knew what was meant the control was interrogated, and he announced his name as Dr. Hoffman, and said he wanted the medium to have some oil he had prescribed for her case, used in benefit of her brother, as he is now going to undertake the cure of him also.

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D. R. A.

Haunted by a Dwarf.

To the Editor of the Religio-Philosophical Journal:

It may interest some of your readers if I relate the experience of Mrs. Abby Warren, as told me by herself and confirmed by her father. She was living in Missouri, and the subject of Spiritualism was being discussed, and some one proposing to hold a circle, several were held. To their surprise they had strange manifestations, and she who had made great sport of the whole thing, was controlled and became both clairvoyant and clairaudient; but still feeling greatly opposed to the manifestations she continued to make light of them, when there came to her a most hideous dwarf, who told her that she knew Spiritualism was true and he would punish her severely for doing as she did. This hunchback then haunted her for nearly three years, frightening her at times almost into insanity. Her health at length failed so that she went to a water cure in Ohio, where she remained some time. While there her demon haunted her at times, but she felt more calm than before; but one evening the nurse left her room, locking the door on the outside, thinking all safe as she was in an upper room. Scarcely was the nurse gone when the dwarf came, making horrid grimaces and ordering her out of bed. She had become more bold and refused to heed him, when he went to a window, and told her to come there and see what he wished of her. She did so, when he pointed to the windows of another part of the establishment and told her the house was on fire, and if she wished to escape her only chance was to raise the window and jump down. She told him she would not. He said, "Yes, you will, or burn."

She became so frightened, and he had such influence over her that he caused her to see flames breaking out of the windows, and she verily thought the house was on fire, so she raised the window and jumped down fifteen feet on to the stone pavement of the court-yard. No sooner did she strike the pavement than her tormentor was at her side. He lifted her to her feet and then apologized for causing her to fall, saying he had no idea she would jump. She asked him why he told her to jump. He said it was just to see if he still had control over her. She was in great pain, having hurt a hip and knee badly, and on looking she observed there was no signs of fire. The weather was chilly, and she with bare feet and thin night wrapper, shivering with cold, when a coachman drove into the court and stopped short, thinking he had found a ghost. Then observing the open window and recognizing her, he carried her in and called for help.

When first I saw her she still walked with crutches on account of those injuries. She came to Illinois, and lived at Udina, and there met with Mr. Babitt, a well known Spiritualist, who tried to exorcise the imp, and finally did cause him to leave. She said the first approach of Mr. B. was a torture to her, though he was a stranger. This is, in short, a true statement of her case as she made it to me.

Davenport, Iowa. SOPHIA E. SPONABLE.

The "hideous dwarf" may have been as purely a subjective vision as was the house on fire. After admitting the possibility of such persecution by a spirit, it would still be necessary in order to determine what were the facts in this case, to have a large amount of data not supplied in the above account. Among the questions pertinent to an investigation of the case would be: What was Mrs. Warren's age at the time she first began to see this dwarf? What was her state of health, and if ill, what was the nature of the disease?

What her temperament? What her environment? Had insanity ever been known in her family? What her age and state of health when the dwarf was "exorcised"? Was this dwarf ever seen by a clairvoyant who had no previous knowledge that Mrs. Warren was thus troubled? Without full and complete answers to these and other questions no final opinion in the case can be expressed.—ED. JOURNAL.

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Religio-Philosophical Journal:

At our Conference meeting on Friday evening, Dec. 22nd, Rev. J. Jeffreys, formerly a licensed preacher of the Methodist church, was invited to give the opening address. The subject selected was one pertaining to the Christmas festivities, "Peace on earth, good will to men." The speaker is a thoughtful, well-earned Christian, who has followed the truth wherever it led. His address was listened with close attention and made a marked impression upon those who listened to it; he spoke in substance as follows:

The Coming of Christ.

To the Editor of the Religio-Philosophical Journal: I am very eager to know what is truth, and am very willing to apply myself to the attainment of wisdom, but after forty-two years of belief in what some one else has affirmed to be truth, I at this late hour of my life find myself very ignorant of a knowledge I intuitively long for. I was begotten and born while my parents were Methodists. I received infant baptism in what was supposed to be my dying moments, but refusing to die I lived a child Methodist until the age of ten years, when one day while I was sawing wood a man came along and bargained with my father to let me live with him for six years. During these six years I was educated in the Congregational faith.

At sixteen years of age my parents exchanged Methodism for Adventism as taught by Miles Grant, and, of course, as I loved my parents better than any one else at that time, I heard their words and was converted to Adventism. I endeavored to believe that doctrine from the reason principle, but it did not always seem reasonable, and I supposed the fault existed in myself and therefore I simply believed that death was a complete extinction of all life.

For twenty long and weary years I saw no light beyond the grave, save in the hope of the return of Jesus Christ after the manner of Advent belief. I therefore studied diligently to know when that event would take place, that I might grasp a life of endless duration. I figured it to the year 1857, and waited to see my Lord and Master appear in the atmospheric clouds to change this vile body for one like his, but alas! I found all my hopes blasted at the designated time. A decade of years rolled away, the end of which found me standing on the verge of infidelity, when one day while I was at work at my anvil, I was suddenly seized with the impression to stop work. I went home took my Bible and looked at the prophecies in respect to the return of Christ. My mind was directed to the fulfillment of the great woe and the sick angels in the Turco-Russian war. I proclaimed the end of the war when the Russian army reached the Balkan mountain, the woe being that portion of country between the Danube River and said mountain.

It was on the 19th day of June, 1857, I laid down my hammer to do the bidding of some unseen power. Not knowing at the time that any other person in the world was looking for the coming of Christ in 1857, I felt impressed that it was to be true. I immediately began to study the Bible prophecies relating to that event, and I so firmly believed that Christ would come in 1857 that I preached that he would come in that year, and I named the day, and strange to say, he did come, and I have proof of the event; but he did not come as I expected. My Adventism has now gone entirely out of me the grave has no darkness, neither is it man's last resting place. All is changed; but still I thirst, I have seen various phenomena and heard voices and raps that have awakened me out of midnight slumber, but what bothers me is, they will not come at my request. I wish that I could arrive at that point where I intuitively long; it could arrive that I could convert the world. There are many here in this village who want to become convinced of the truth of Spiritualism, but as yet they have seen nothing but fraud. As it is, I dare send for a medium, but how much I wish God would send some one here. My house is open for truth, and a fair compensation in a pecuniary manner, I know would be offered. O God, I thirst.

UNIONVILLE.

SANDUSK HART.

**Throw Physic to the Dogs, I'll None of H."

We do not feel like blaming Macbeth for this expression of disgust. Even nowadays most of the cathartics are most repulsive pills, enough to "turn one's stomach." Had Macbeth ever taken Dr. Pierce's "Purgative Pellets" he would not have uttered those words of contempt. By druggists.

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Answers to Questions by the Spirit Control of W. J. Colville, During the Month of October, 1882, in Chicago.

Ques.—What is Booth's relation to Lincoln in spirit?

Ans.—The relation of Booth to Lincoln is somewhat distinct, if not altogether different from the relation of Guiteau to Garfield. Booth shot Lincoln because he was firmly convinced that the nation would receive lasting benefit by the removal of its President. Now, if war is justifiable, individual acts of murder can not be less justifiable in a spiritual sense. If any one sincerely believes he will prevent the massacre of a large number of men by the assassination of one, a man cannot be said to be other than conscientious, if he put an end to the earthly life of one man, believing the destruction of one secures salvation to many. However, we have always said that minds who are largely unfolded spiritually, never find themselves under the necessity of taking the life of any one. Booth entered spirit life resolute and defiant, determined to persevere in the course he had pursued on earth. He felt himself a great national benefactor, and as in the Spirit-world there have been, and still are, political parties, though of course not in very exalted spheres, Booth was lionized, made a great deal of by those Southerners who felt that he had worked righteously in the interest of a holy cause. We are not aware that even at this day Booth is at all satisfied that he did any wrong. He is an intellectual spirit, but we could scarcely speak of him as remarkable, for any great spiritual unfoldment. Lincoln never entertained any animosity in his breast toward Booth; they have met in spirit life and conversed together over the matter, and Booth has not acknowledged any sense of wrong, neither has Lincoln convicted him. The spiritual state of Lincoln in the direction of spiritual knowledge, is far beyond that of Booth, while Booth is far advanced along the line of intellectual unfoldment.

Q.—In what sense is—"Whatever is, is right?"

A.—If there be an Infinite will nothing can possibly transpire outside of the Infinite will, therefore in a divine sense to the divine mind, whatever is must be right. It is absurd for theologians of the Arminian School to declare that God wills all men to be saved and yet all men will not eventually enter heaven. It is absurd to state God abominates evil and yet allows positive, essential, moral evil to exist in the universe as a positive and everlasting force in the universe. The Calvinistic doctrine of predestination is far more logical and consistent than the milder, though intellectually far weaker Arminian doctrines. The Universalists, while agreeing with the Calvinists on the subject of predestination have overcome the difficulties which Arminianism has vainly endeavored to vanquish by their recognition of the truth of universal salvation. This view makes room for sovereign will and divine goodness. According to the Universalist conception God has made no soul for misery or for uselessness, but has decreed that every individual spirit shall arrive at length to the full consciousness and exercise of all his powers as a child of God. There can be no sin, no evil in the Infinite plan; no evil thing can proceed from a divine source; and as we believe in a perfectly pure and infinite First Cause of all things, we deny totally the doctrine of the existence of evil as an active positive factor in the universe. The atomic theory of existence teaches us that the universe is simply an agglomeration of atoms; that individual primaries are always in existence, which are themselves unchangeable and that creation of form simply means the aggregation by attractive force of certain atoms, while the destruction of bodies is brought about simply by structural disintegration or atomic dispersion. Now, can you not conceive it possible that every atom in the universe is good and necessary, but that to every spirit so many atoms are given as are necessary to form a kingdom of which that individual spirit is the central force and ruler. Every spirit must learn by experience to control the atoms forming his own kingdom, and as no one gains knowledge without effort, as no one arrives at perfect results without having passed through various stages of incompetency, so that which you call evil is merely a failure or mistake of the spirit during his operations with materials submitted to his control.

When one organ of your brain is inordinately developed, your vitality does not flow sufficiently into some other portion of your brain. The undue cultivation or stimulation of one organ brings about a lack of development in others, producing insanity and even crime. There are no bad organs, no bad propensities, but an aggregation of certain propensities, or the abnormal development of some organs at the expense of others, is the sole producing cause of crime, insanity and every condition of life that men call evil. There can be no evil atoms or primaries in your sphere; when every element composing it is in perfect harmony, you have attained to symmetry, which is order, heaven. Harmony alone is necessary to prove, to absolutely demonstrate the utility of every thing. It is right for you to have all the tendencies and faculties you possess, and right also that you should have the opportunity which you have of controlling all the forces of your kingdom by an effort of your will. We do state that the spirit can pervert a good thing by means of its misuse, but this statement is not at all analogous to stating that anything can be essentially bad, and therefore must of necessity work evil.

Your piano may be in perfect tune, but your child manipulating it unintelligently may produce frightful discord; with the self-same materials while the artist employs in the evolution of a splendid picture, some one unexperienced in producing works of art may only create confusion and unloveliness. Whatever is, is right in the fullest sense, when you take this view of the universe, that everything is good in itself; but you need experience, and you only gain it as you gradually by your own effort subordinate natural forces to the spirit. When you make a mistake, it is necessary that you should suffer for that mistake or you would never become any wiser. If you pervert anything, it is necessary that perversion should cause you pain and inconvenience, or you would never cease to pervert. Do not look upon any affliction, consequent upon your own misdeeds as evidence of divine anger, but rather accept all your sorrows and suffering as a portion of life's inevitable discipline, as an educational process needed to perfect you as an intelligent being having perfect control over that sphere in the universe which is intrusted to your own special keeping. When you arrive at the angelic degree of life, you will see the use of everything. Being perfectly pure in motive you will be able to endure the brightness of such lights as shall reveal to you the good in everything; when pure in heart, you will see God everywhere. While undeveloped morally, you see the devil which

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JANUARY 6, 1883.

is merely the shadow cast over nature by your own imperfection, coming between your own mind's eye and eternal goodness.

There is no such thing as hell or darkness, these being negative states due to the absence of light (physical and spiritual); when light is absent you fail to perceive the beauty of nature. Evil is mental and moral darkness, and must be a purely negative condition of affairs, and not a substantial entity, your own condition of spiritual darkness being necessarily as capable of preventing you from beholding the moral harmony of the universe as physical darkness is capable of excluding from your eyes the sight of nature's outward symmetry. Good is the only positive condition of the universe; evil being due to the absence of spiritual light, is necessarily only a negative state. Probably no better definition of good and evil can be presented, than has already been given by Socrates, who declares that wisdom or knowledge is essentially good and that ignorance is itself evil; but it is even good that you should experience the darkness of ignorance, as a preparation for the ultimate unfoldment of your spirit.

Q.—Is the planet Venus inhabited?

A.—It is inhabited by a race of beings who while your inferiors intellectually, are greater than your superiors artistically. On the planet Venus all forms of beauty are largely developed, and the special work of the individual souls on Venus, is artistic perfection. The planet itself is of great physical beauty, and the minds of all inhabiting it are bent towards the cultivation of the beautiful. Contrast the intellectual attainment of the most advanced minds upon the earth, with that of the most cultured inhabitants of Venus and they will be greatly inferior to earth's inhabitants; but trace the intuitive and artistic development of the most developed on Venus with those of the most developed on the earth, and the inhabitants of Venus will appear by far your superiors. We know that conflicting statements are apparently made by spirits concerning the condition of planets; but all spirit communications concerning planets, to our knowledge within the limits of our experience, present no conflict, other than purely an apparent one. As the earth's surface is largely diversified and as earth's inhabitants are widely diversified in their attainments, even so the surface of Venus or any other planet, and also the inhabitants will be dissimilar as much so as are the surface and population of this earth. In some parts of Venus no human being could live, and in some parts of earth human life could not be sustained; on some portions of Venus human spirits exist in very rudimentary bodies, corresponding to the average condition of some on earth, but on other parts of Venus the provision for the sustenance of life is such that very highly developed minds can express themselves, even as highly developed minds on earth can only be found in civilized communities. If it ever be proved by astronomical observation that the planet Venus can not sustain organisms, similar to your own, remember that every planet in the solar system is brought into existence for the especial purpose of expressing spiritual beings in some specific development, and that the material environment necessary for the acquisition of branches of knowledge attainable on one earth, may be antagonistic to the acquisition of such knowledge as can only be gained by spirits inhabiting another and differently constituted orb.

W. Harry Powell on the War Path.

He Proposes to Have the Scalps of the Pence Hall Crowd; and Incidentally Sustains the Journal's Opinion of that Nest of Iniquity.

To the Editor of the Religio-Philosophical Journal:

That the readers of the JOURNAL may be familiar with both sides of the case I first give the statement of the Pence Hall people as published:

A TEMPEST IN A TEAPOT.

Dr. W. Harry Powell, the slate writer, swooped down on us, and gave his first slate writing séance to a small company of selected friends on the 29th ultimo. The friends endorsed Mr. Powell in his peculiar phase of writing with improvised pencil procured by spirit agency. The convincing character of the phenomenon being adapted to the needs of those who had not progressed beyond the confines of the lower phase of spirit manifestations, made of Mr. Powell a welcome guest with Terra Haute Spiritualists, who used their influence for him, and succeeded in securing large attendance at his entertainments. All, with Mr. Powell and his friends, went on smoothly and harmoniously until Mrs. Stewart innocently, as the sequel will show, threw a fire brand into the camp. For information of those not familiar with Powell's speciality, we digress to explain, that a substance, on waving the hand, forms on the ball of his index finger, by which messages purporting to come from spirit friends are written on a slate. Anna M. Stewart at the request of friends, tried the experiment, and succeeded at her first effort. At our suggestion the lead pencil was in the same way produced, and messages upon paper, which placed her one ahead of Powell, was also written, and on each, the messages written furnished indisputable evidence of spirit presence. The friends who believed this confirmation of Powell's mediumship, referred exultingly to Mrs. Stewart's success. But lo! Powell had repeatedly boasted that he was the only medium in the world who had that power, and when told that Mrs. Stewart had reproduced the phenomenon, he became desperately enraged, and in a fit of jealousy denounced her, and without investigation of her powers, declared her a fraud, and hastily, inconsiderately, and without cause or provocation, caused to our astonishment, the following challenge to appear in the *Terre Haute Daily Express* of Wednesday morning, 6th inst.

CHALLENGE.

Whereas, one Anna M. Stewart, of this city, has imitated my manifestation of Slate Writing, I, W. Harry Powell, of Philadelphia, will meet the said Anna M. Stewart in a test séance, the time and place to be designated by herself, (excepting Pence's Hall,) for the sum of \$100 or \$1,000. The conditions as follows,

A committee of twelve to be selected, each having choice of six persons, and a professor of any medical college to be referee.

My mouth is to be securely closed, my hands to be washed with chemicals, in order that any calcareous substances may be removed, and never to be out of sight; and to have my clothes thoroughly examined by the committee, that it may be fully satisfied that nothing about my wearing apparel may aid in this manifestation.

Should the aforesaid Anna M. Stewart produce similar manifestations under like conditions, I agree to forfeit the amount she may agree to accept in this challenge, ranging from \$100 to \$1,000, a like amount to be paid by her to me if she fails to produce the

writing under the above named conditions.

[Signed] W. Harry Powell.

That the phenomenon referred to in the above challenge is reproduced through the mediumship of Anna M. Stewart, we positively know, and others can know by investigation.

To quiet and soothe the irate Powell, who seems to have a jealous fear that Mrs. Stewart will become a troublesome competitor in the slate writing phase, we will inform him that she has no intention to retrograde from the high and exalted position to which the Spirit-world has raised her, to compete with him in a lower and comparatively insignificant phase of mediumship. Her committee prefer to have her powers devoted to the further development of materialization—the highest and grandest power known to the world—in the production of which she gives universal satisfaction to all who honestly investigate, and in which she is having all that she can do, which will explain to the champion Powell, and to all unprejudiced minds, the nonacceptance of his very foolish, unwaranted and uncalled for challenge.

PENCE HALL COMMITTEE.

Terre Haute, Dec. 9th, 1882.

For the information of the readers of the RELIGIO-PHILOSOPHICAL JOURNAL, I will give a truthful statement. I arrived in Terre Haute, Monday, November 27th. My first séance was held on the 29th at the residence of Mr. H. W. Kellogg, 308 North Fourth St. The company consisted of eighteen of Terre Haute's best citizens, who welcomed me in their midst; and during my sojourn of two weeks, I held nightly séances, and the demand was such that I was compelled to give public séances in the afternoon. I had not been in the city but a few days when lo! the only "far famed materializing medium," Anna M. Stewart, heard what an interest was being created, and being backed by her "renowned committee," she counterfeited the manifestation of slate writing occurring through my mediumship, by trickery, having been detected, and I, hearing of the same, issued a challenge for the "great medium" to meet me in a test séance, but up to the present time she has failed to do so; nor dare she or her committee. The deception she used to palm off her slate writing is so transparent that a child three years of age could detect the mode of doing her trick. It is simply to have some bits of pencil in her mouth to use on the occasion. She inserts her finger in her mouth, gets a piece upon it, and without allowing any examination, she shakes her finger in the air, the ball upward, and for fear the pencil will drop off, brings the finger down quickly and proceeds to write, claiming it to be done by spirit power.

A gentleman friend of mine called upon her and received a communication purporting to come from a dear sister. When he discovered the flagrant deception, he asked her if that was a genuine spirit manifestation. He told her that he saw how she produced it. She said: "If that is not genuine, then none of my manifestations are genuine." That is the sort of fraud her committee would have the public investigate.

Now, in reply to the "world-renowned committee," Messrs. Hook, Conner and Pence, who stand by their champion medium in all her trickery, I will meet them and her at any time they may see fit. They state that "by the request of her friends she was told to try the experiment [of trickery] and succeeded at the first attempt, and at our suggestion [the committee, for they are mighty,] the lead pencil was produced and messages upon paper written, which put her one ahead of Powell." What a grand medium, to learn the art of chewing lead pencil. They say I have boasted that I was the only medium in the world that had that power. That is a tissue of lies, but I did say that I was the only one that the public had any knowledge of, and I will say to the "world-renowned committee," "If you desire your champion medium for materialization to stand any test, you will have to teach her better tricks, for at the present time she will not submit to, nor can she stand, test conditions, and you as her guardians will not allow her to. I defy you to meet me in any test. They say that I became enraged and in a fit of jealousy, denounced her as a fraud. Yes, and I do so publicly without fear or favor, but not in a fit of jealousy, as you would like to make the public believe. If your champion, or the "grandest medium in the world," as you claim her, could produce a genuine manifestation, I would be only too happy to know it. They say: "To soothe the irate Powell, we [the committee] will inform him that she has no intention to retrograde from the high and exalted position to which the Spirit-world has raised her, to compete with him in a lower and comparatively insignificant phase of mediumship." To the "renowned committee" I will say that I allow test conditions to substantiate the lower phase, as you call it, is genuine, and I do not care to what you claim her, could produce a genuine manifestation, I would be only too happy to know it. They say: "To soothe the irate Powell, we [the committee] will inform him that she has no intention to retrograde from the high and exalted position to which the Spirit-world has raised her, to compete with him in a lower and comparatively insignificant phase of mediumship." 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ROMANCE AND GENERAL REFORM

DEVOTED TO SPIRITUAL PHILOSOPHY

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, Information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well-authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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Physical Mediumship.

An Address Delivered by Mr. Thomas Shorter, formerly Editor of the Spiritual Magazine, at the Fortnightly Discussion Meeting held at the Rooms of the Central Association of Spiritualists, London, Eng.

SUBJECT: Is it Advisable for Spiritualists to Encourage Professional Mediumship for Physical Manifestations?

Mr. Thomas Shorter then delivered his address. He said: The Spiritualist mind is from time to time, and has especially of late been considerably exercised on the question of séance conditions. It is painfully forced upon our attention, and will not be evaded. It has been the subject of much correspondence and criticism in Spiritualist journals from various quarters. It was made the subject, if I remember aright, of the last discussion in these rooms, and, as most of you are aware, a circular has just been issued from a committee of this Association, with a long list of prominent and representative names appended, urging the adoption of certain changes in the condition of public séances, and in our methods of procedure in regard to them. The subject of séance conditions is closely allied to the question of the evening, but I shall not enter into its consideration further than to insist upon one aspect of the question. Spiritualists may be broadly divided into two opposite camps regarding it. On the one hand, there are those who insist on the rigorous application of test conditions of the severest kind, with whom antecedents and personal character are altogether eliminated, who insist that nothing is to be taken for granted, that there must be the most absolute and conclusive proof that can be obtained that the medium has nothing whatever to do with any phenomena that takes place at the séance. On the other hand there are those who tell us that the conditions of spiritual manifestations are in themselves sufficiently formidable, and that by insisting on these conditions we only increase the difficulties, and perhaps render spiritual manifestations altogether impossible, and that even if this is not the case, our test conditions may prove altogether illusory—that the conditions are not primarily physical and mechanical, but moral and spiritual; that the one primary condition is that of mutual confidence and harmony in the circle, and above all, in the medium, who shall be placed in as much ease and happiness of body and mind as possible, and that under these conditions not only are we likely to have the most satisfactory séances, but better tests are likely to be voluntarily given than any which we by the utmost stretch of our ingenuity can devise.

A SHADY COMPROMISE.

Now I think there is a great deal to be said in favor of both of these methods. Each is good in its way, according to time and place and circumstances; but what is not good, what is the farthest from being good, is that which very generally, perhaps usually, takes place. There is a constant oscillation between these two opposite poles of feeling, not only in the same circle but very often in the same individual and at the same time. On the one hand it is felt that some kind of test is really necessary, if the testimony as to what may take place is to have any weight and credit—that if it is to have any value, and especially any scientific value, the observation of some conditions is indispensable. On the other hand, however, it is thought that something is also due to the

susceptibilities of the medium, that although tests always imply some degree of suspicion, yet this suspicion must not be made obtrusive and objectionable; that something of harmony must be maintained, and that the moral conditions of séances must not be altogether ignored. And the consequence usually is that what I may call a shady compromise takes place. On the one hand tests are employed sufficient to violate that perfect confidence in the integrity of the medium which all tests imply, and on the other hand imperfect tests are applied, or tests perhaps sufficient in themselves are loosely applied; that is, they cease to be tests at all. Now what I would insist upon is this—that we should no longer halt between these two opinions, that we should make up our minds in the conduct of every séance definitely either on one side or the other, and resolutely adhere to it. Either we should insist on moral conditions as primary and sufficient, and in that case we should dispense altogether with all attempts at tests, with all endeavors to watch and guard, to fetter, and hand-cuff, and bag the medium; or on the other hand we should insist that these conditions should be made as absolute and as perfect as possible. Something, indeed, may be due to the medium. The susceptibilities of the medium may be ruffled, if this course is pursued, and rudely shocked; but the medium should understand that as all professions and callings have their disagreeable incidents, so with mediumship. It is one of the factors to be reckoned with, and if he is not prepared for this, some other occupation less congenial to him should, I think, be chosen.

MEDIUMSHIP AS A PROFESSION.

However, I think the question goes far deeper than any mere modifications of condition or any methods of procedure in the conduct of public séances. It is not merely—What are the best methods of conducting public séances? but—is it desirable that there should be public séances? It is not how we may place safeguards against dishonesty on the part of the medium, but is it desirable that professional mediums should be encouraged at all for physical manifestations? I restrict the question to physical manifestations. Now I know it is very difficult to speak on this subject without being misunderstood. One is almost certain to be misapprehended, and to cause irritation, and perhaps, in certain quarters, to give offence. I can only say I have no intention or desire to reflect upon mediums either individually or as a class. I have no doubt that any number of average men and women taken from amongst us, placed in circumstances amenable to the same conditions and subject to the same temptations, would be liable to, and perhaps fall into, the same failings and the same faults. It is not mediums, but professional mediumship, which I invite you this evening to consider. Again, I shall be told that mediums, like other folk, have to pay rent and taxes and tradesmen's bills, that the laborer is worthy of his hire, that the physician is paid, that the lawyer is paid, that the clergyman is paid; and I shall be asked, "Why should mediums be made an exception to the universal rule?" Why indeed, if that were the real issue to be tried; but I maintain that it is not the real issue. The question is not "Given the medium, whether he shall be paid, and even liberally and generously paid," as I insist he should; but whether mediumship should exist as a profession, whether it is desirable that persons should enter upon Spiritualism as a trade, that they should embark in it for a livelihood or as a commercial speculation. Now, I maintain that it is eminently undesirable, and I do so, not out of any ill-will or any desire to prejudice the interests of mediums, but in a great measure my contention is based on what I believe to be the true and higher permanent interests of the medium himself.

CONSIDERATIONS OF PHYSICAL HEALTH.

First I would consider this point in its relation to the medium physically—in regard to health. Some of you, I dare say, will remember that not very long since we had a paper read in these rooms on this very question of whether mediumship was prejudicial to the health of the medium. I think there was a consensus of opinion that there was nothing necessarily injurious to the health of the medium in any great measure, provided that mediumship was exercised temperately, under proper conditions, with ample time for rest and recuperation, with opportunities for physical exercise and alternative occupation. But what I maintain in regard to professional mediumship is that all these conditions are almost generally, almost necessarily under present conditions, violated—that at least there is a powerful and constant temptation to their violation. It must be to the interest of the medium that his profession should be like other professions, as remunerative to him as possible, and to this end the more frequent the séances, and the greater the number of visitors, the more remunerative his occupation is certain to be. Especially if he be a popular medium, there will be an incessant demand upon his time, which will occupy him frequently from morning till late at night at séances with a great number of persons closely packed in heated rooms, and under conditions which, in a sanitary point of view, are altogether unfavorable. The evils in this respect might be remediable; but there are other circumstances in relation to the health of the medium which are more immediately bound up with the exercise of his profession. If there

is anything in which Spiritualists of observation and experience are generally agreed, and which is confirmed by scientific observation, it is that whatever the character of mediumship may be, in whatever it may be supposed to consist, the source of power manifested in physical manifestations is drawn chiefly, if not altogether, from the medium, that there is a constant drain upon the muscular system, the nervous tissues, the vital energies. It has been even shown by actual measurement that there is a diminution in the bulk and weight of the medium, in the process of some forms of physical manifestations, more especially in materialization. It may be that there is some return to the medium, and there may be under proper opportunities, recuperation; but where the exercise of mediumship is continued from day to day, and from week to week, in long protracted sittings, you will see that it must exercise an influence most prejudicial to the physical health of the medium. We need not argue this as a mere question of reasoning, for all who have carefully observed mediums for any length of time know it to be a positive fact. I have in my mind the instance of one of the most powerful physical mediums I mean powerful in his constitution and physical energies—and I know that several times after these séances had been held he was so physically affected that he would fall on the floor from sheer exhaustion before he could reach the street. I know the case of another, one of the most powerful mediums for manifestation—that has ever been known. I became acquainted with him before he became a professional medium. After two or three years' successful exercise of his mediumistic powers I met him in the street. The sun was shining in his face and I was painfully shocked to see the change which had taken place; his eyes were sunk, his color gone, his cheeks hollow; he was spitting blood; there was a hectic flush on his face, which denoted a person far advanced in consumption, and it was only by tearing himself away from the exercise of his mediumship, by going to a more genial climate and by careful nursing among friends, that his health was in some degree restored. Now I maintain that if it were only on these grounds there would be serious cause for consideration of the advisability of encouraging mediumship as a profession. Nor is this the whole of the case. Many of you are aware that there is another aspect of the question which must have been observed, and which has been noticed in the press—that this exhaustion of the physical powers continued from time to time, causes a strong craving for stimulants to supply the loss which has thus been experienced. This, at first, may be exercised moderately and with very little or no injury, but as it increases with its gratification, and as these séances are continued, and as the demand becomes greater and stronger, the habit is formed, and some of us know that not unfrequently the consequence is that the medium degenerates into habits of intemperance, and physical and moral ruin is the result. Without going further, on this ground alone I think I might insist that there is here a sufficient cause of danger, that there are rocks ahead, and that we should hoist the danger signal to warn mediums of the perils of shipwreck which lie before them.

MORAL ASPECTS OF THE QUESTION.

But this last phase of the subject introduces another—namely, the moral aspects of the question. Is it less likely to be injurious to his moral health, to his integrity, to his pure and unblemished character, and to his unsullied conscience? How is it that we so often witness that painful result which is alluded to in the circular I have mentioned? We are told that there is scarcely any medium for physical manifestations in this country who has not been charged at some time or other with imposture. There may be special and minor causes to account for this in particular cases, but where the fact is thus common there must be some general ground and reason for it. I think, in order that we may understand it, we should fairly look at the problem, bearing in mind that we have not to deal with the man who is purely an impostor. If that were so our difficulties would be much lessened; we might much more easily dispose of them when they present themselves. But there is no question that in many instances where undoubtedly imposture exists, the impostor nevertheless is a genuine medium; that his mediumship has been tested and proved. Yet how is it that mediumship and occasional imposture are found to be compatible and to co-exist in the same person? Let us look at what I may call the genesis and natural history of the medium, the history of his rise and progress, and what too frequently follows in sequence, his decline and fall. It will of course have been observed that the professional medium is not drawn from the higher ranks of society. Persons in affluence or easy circumstances have very little temptation to enter upon mediumship as a vocation. The ranks of professional mediumship are recruited almost entirely from the laboring classes. Of course at first the power of mediumship exists in the medium, but like all other natural gifts and powers it requires development, it requires exercise and cultivation, and the most natural field for this, that which is the most easily accessible, at least, is that which presents itself in the circle of investigation. We will suppose our medium has attended one or more of these circles. He finds himself, perhaps, to his great surprise, possessed of the power by which these phenomena, ex-

traordinary to him, are produced without his active participation. He is startled and interested. He experiments with his family and soon feels sufficiently interested in the matter to invite his neighbors and friends. They, too, become interested, and the circle gradually spreads and widens. His reputation enlarges; strangers begin to flock in, and his circles are crowded. Strangers, of course, do not like to occupy his time and to use the accommodation which he furnishes them without making him some consideration. It may at first, perhaps, be refused, but after it is once accepted, and it becomes known, others of course, do not like to be less considerate than strangers, and so it at last becomes the habit, and the séances become more frequent and more remunerative with the increase of visitors. He finds that the results of a single successful séance, perhaps, are as remunerative to him as the wages of a week of manual labor. Under these circumstances it requires no great amount of persuasion or solicitation to induce him to relinquish his occupation, and devote himself to the exercise of the newly discovered power. He accordingly enters the field of professional mediumship, and so there is a large demand upon his time. He congratulates himself on the change he has made, on the good fortune that attends him. But mediumship is as we know, very precarious and uncertain. It cannot be commanded; we know little of its nature or conditions, but we know that it may be very easily disturbed, and some little disturbance of health, some domestic anxiety, some depletion, perhaps of the nervous force takes place, and he finds in the very full tide of his prosperity that there is a sudden ebb; that his power wanes, and perhaps, for a time, altogether ceases. The next time there are no better results though the phenomena may return, slight and feeble. The same thing may occur the third or fourth time. And now something must be done, and that speedily. His patrons are deserting him, his circle is almost neglected, the domestic economy is running low, the landlord is pressing for his rent, tradesmen are demanding a settlement of their bills. Then comes the temptation: "Could not you just help the spirits a little? It may be only once or twice; could not you by some little dexterous manipulation present some colorful representation of the phenomena, and perhaps very soon the phenomena will return?" The temptation is at first rejected, but it returns again and again, and with greater force with his greater needs, and his power of resistance becomes less. Is it any wonder, to any who know human nature, that he at last succumbs to the temptation? The little trick is tried; it is successful; no one observes the difference. Emboldened by success, he becomes an adept in the art of deception, and he ventures on new deceptions more audacious than at first; and for a time he is successful. At length, however, persons begin to think that all is not right. He is watched more closely, light is sprung upon him, and exposure takes place; the medium is disgraced, and discredit is cast upon the cause he represents. Take another case which not unfrequently happens. Perhaps a medium comes to us from America or the Continent, well-accredited as a remarkable medium for physical manifestations. In his presence some new phase of manifestation is presented. Of course, the lovers of novelty are on the alert. Suddenly this new manifestation becomes the rage, and strangely enough, this peculiar phase of manifestation all at once is exhibited by a number of physical mediums who live in the same town, or it may be over a much wider area. At all events, something is presented which is made to do duty for it, and our medium takes his place with the rest. It will not do that all his customers should go to another shop, therefore something must be presented equally startling, wonderful, and attractive to his customers, and so the new manifestation is tried, and he is delighted with its success. At last suspicion is aroused, a rush is made, the spirit is seized, and is, somehow, instantaneously transformed into the medium, with all the paraphernalia of fraud about him, and a new scandal is added to the roll which Spiritualism unfortunately presents.

APOLOGIES FOR FRAUD.

Nor is this always the worst. What follows is often more injurious than this. There are those enthusiasts who think it a duty to defend mediums whatever evidences of fraud may exist. When an exposure takes place the expositor himself may be, and often is, a Spiritualist, and he is himself deeply pained at the discovery that he has made, but he deems it his duty as an honest man to write to the local newspapers, or to the spiritual journals, and give a plain, simple recital of the facts of the case. Whereupon Dr. A. writes to say he had a successful audience with this medium six months before; and Professor B. will write saying that he tried and tested him and established his genuine mediumship beyond all question; as though what happened six months before had nothing to do with what subsequently occurred. But the inference which is suggested is that because the person in question is a genuine medium he cannot have committed fraud, and sometimes it is alleged that even if anything did take place that was not altogether honest and right, it was due either to the ignorance of the sitter, or, it may be, to the wickedness of their moral conditions, or to the evil sitter whom they brought with them, or, perhaps, it was the result of some diabolical plot on the part

of the expositor. Now I have no hesitation in saying that this kind of apology is far more injurious to the truth than any number of exposures standing by themselves could possibly be. What can be the effect upon any unprejudiced reader of all these apologies but to make him feel that these Spiritualists are at best a set of credulous, weak-minded enthusiasts, who, if not actual accomplices, are willing to deceive, and that their action is as mischievous as complicity itself would be.

EVIL EFFECTS OF THE PRESENT METHOD.

Now, let us ask ourselves what is the influence which it exerts upon other classes of society? What can be the effect which all this has upon the investigator who visits the professional medium? Can it fail to excite in his mind doubt and suspicion? And whatever startling phenomena he may witness, can he altogether free himself from doubt and uncertainty as to the genuineness of the phenomena? What can be the effect on the mind of the scientific man who finds himself debased from the free use of his eyes and hands, who finds that these phenomena take place under conditions where they cannot be observed and investigated? What can be its effect upon the mind of the serious and judicious investigator? Will he not feel that there is something to him must be a profanation of sacred things? Will he not turn away with a feeling of abhorrence, loathing, and disgust? What, again, will its effect be on the general public, knowing of it only from unfavorable newspaper reports and reports of criminal cases? And what is its effect upon spiritualists themselves? Many who were once enthusiastic believers have withdrawn altogether from the work of Spiritualism, because they have been wearied and ashamed and indignant at that which has taken place. What, again, is to be said with reference to its influence on other mediums who are not professionals? I remember when it was not worth while for mediumship to be exercised as a profession at all. At that time mediumship fell the responsibility of their gifts, and it was not difficult for persons who came to them with proper introductions, and with whose motives they were satisfied as being sufficiently adequate, to obtain facilities for the investigation of the subject under conditions which at least leave no doubt of the good faith of the parties concerned, and in this way they were convinced, at least of the genuineness of the manifestations. But with the advent of the professional medium all this was changed. Private mediums naturally ask themselves, "Why should I give up my time in this way to these people? There is the public medium." And so the services of this valuable class of mediums became lost to the cause, and I hold that whatever immediate and temporary advantages may have arisen from the exercise of professional mediumship, it is a very serious offset on the other side that we have to reckon the loss of the services of this very valuable class of mediums. Again, how is it that we have made during the last thirty years so little progress in our knowledge of Spiritualism, that we know so little of the nature of mediumship, of the principles which govern it, of the laws which underlie it? I have no hesitation in saying that it is mainly due to the prominent position which popular circles have held among us, the existence of the professional medium, and the necessity for trying and testing him, and devising methods of proving the genuineness of the phenomena. Our time has been so entirely engrossed with the consideration of the question, "Are the phenomena genuine?" that we have not been in the proper mood of mind, even if we had the time, to enter upon the significance and value of these phenomena themselves. Nor again, can one fail to be struck with the painful way in which the commercial element in mediumship is prominently forced upon our attention. Is it not time that we should protest against Spiritualism being thus degraded? Is it compatible with the reverence due to the cause? Is it consistent with our own self-respect that we should permit the spirit-world to be reduced to the level of a peep-show for the gratification of vulgar curiosity, and the private advantage of the showman?

A NEW DEPARTURE.

I maintain, then, in the interests of the medium, of his health and integrity, in the interests of the investigator, in the interests of the public, in the interests of Spiritualists and of Spiritualism, that this whole question of professional mediumship, and of our relation to it, should be seriously re-considered. I believe if the changes were made which I have indicated, there would soon be a new departure—that Spiritualists would no longer have to hang their heads in shame, or to feel that Spiritualism was a reproach, but that it was something of which they might be honorably proud; the medium would see that I was anxious to magnify his office, for I would have him feel the responsibility of his position—that to him is committed a high and holy trust. I believe it would attract scientific men to the subject in another and more serious temper than that in which they now approach it; that they would here find issues and continents of truth lying before them unexplored; that the philosopher would find fresh contributions to those obscure problems of human nature by which he is so often baffled. I believe the theologian would find new confirmations and illustrations of the fundamental basis of religious truth in which he is concerned. I believe Spiritualism

Continued on Eighth Page.

Inspiration.

Men of early days, alone with Nature, feeling mysterious forces working in themselves in all around them, able to perceive but not to understand, content to know without analyzing, yet needed a name for the power which at times so strangely stirred them, which produced such marvellous results in the world around them; needed a name, for all words are but name of things, or relations of things, materializations by which others can recognize and classify impressions we have received. Everywhere motion? What started the motion? What preserves it? Should they call it life the term would be defective, for life is complex, itself the consequence of something preceding it. Life could not, at least did not, to their un instructed eyes, exist without breath, so they called this power inspiration, the breathing of God, chiefest manifestation of life of God, hence it is recorded, as the theory of men of that day: "God breathed upon the face of the waters, and said, 'Let there be light,' and light was." "He breathed into man the breath of life, and man became a living soul." The breath of life is the universal periphrasis by which life is expressed. "The foundations of the world were discovered at thy rebuke, O Lord; at the blast of the breath of thy nostrils," said David. "Breath is in me, and the breath of God in my nostrils," said Job. "The breath of the Almighty hath given me life." "By the breath of God, frost is given." "His breath kindleth coals." "All made by the breath of his mouth." "With breath of his lips he will slay the wicked." "The breath of the Lord like a stream of brimstone doth kindle it." "Your breath, as fire, shall devour you." "The body without breath is dead." "The God in whose hand thy breath is," "He breathed on them, and said, 'know ye the Holy Ghost?'" "Saul breathing out threatenings and slaughter." These are citations enough to show the idea these men of long ago had of what inspiration was—not teaching, not revelation, but life's stimulus, excitement and power. All the might of God was expressed by the term, and that might was limited in manifestations by the organism which received it. Stones were never made to speak, nor trees to walk, no matter how much God breathed on them. No man transcended in utterance his knowledge of physical facts, and if his deductions were larger, it was only because the man made more intense, excited, could think with greater vigor, but always with the limitations both of conception and expression created by his mental and physical habitu.

But thought ever seeks expression, and men wrote of what they had conceived and thought they perceived—thus the origin in all countries of what are called sacred writings, and they are sacred, but not in themselves—only to those who consecrate them. The first book of Jewish Scriptures must always have possessed a special interest for the Jew; they held the history of his nation. It is not strange that, as the only thing that showed the Jewish people had a wonderful past, would have a wonderful future, they came to think these writings divine; nor strange that with a prophetic instinct of the evolution of commentators, they declared the very letters to have been dictated by God; that an erasure was never allowed in copy of the law; that they grew to worship the books, to bow before the parchment, to adore the work of their own hands.

To this unreasoning bibliolatry the Christian church succeeded—not at once, for Christianity and Judaism were opposing forces; though the internal spirit was the same, the external manifestation vastly different. The Jewish books lost some of their prestige. The same forces which caused the production of Jewish books made the Christians write—write nonsense, falsehood, heresy; write also many things good and true, higher conceptions of nature of God; broader perceptions of the relations of God and man. Hosts of MS. there were; some called doubtful as to authenticity; some undoubtedly genuine; some clearly fraudulent, but all inspired. These were the writings included by the description, "all Scripture" given by inspiration of God, while at the time that sentence was written, much of what is to-day received as Scripture, was not in existence, and it endures much that is now rejected. There have been councils of the Church at which it was decided which books were canonical; quarrelsome, wicked councils, evidently not divinely inspired, as the Church conceives of inspiration, which made a selection, probably the best they could, judged from a literary standpoint; but, as Owen well says: "Literary excellence is one thing infallibility another." Those councils selected and canonized their selection. To-day the Church proclaims this book a perfect revelation of God's mind and purpose; says it is true in every portion. Confronted with scientific errors found in its pages, Church authorities say it was never intended to teach science. Was it intended to teach false science? Contradictions being discovered, they explain them away—"accommodating" they call it. Because of the necessity of this, sect arose. If one could "accommodate" why not all? Ignoring its real value, as a record of human experience, the Church exalts its authority, while the agnostic, equally ignoring the real claims of the book, mercilessly attacks the dogmas of authority so persistently that I sometimes imagine that he hates it so much because in his secret soul he fears it may be true.

For this reason, no theme is of more importance to-day than inspiration. At every step of human progress, every new evolution of thought, a "text" is displayed, and by its words everything must be judged. A good thing is not believed to be good unless some one thousands of years ago said something which induces it, or can be made to do so; while it is also true, as Shakespeare wrote: "There is no error so damning, but some holy saint will consecrate and bless it with a text."

D. M. C.

any one under thirty years of age; not divine, not even decent. The book of Ruth is a pleasing novella—nothing more. The book of Ecclesiastes is downright materialistic and agnostic—the cry of a worn out sensualist, who says all is vanity, because he is unable longer to enjoy. Many books in the Bible have had their genuineness assailed. We cannot spare space to give all the facts on this head, or the reasons why. Without expressing any opinion on these points, for in our view they are unimportant—we remark:

The Bible must be correctly translated. That it has not been, is evident, or Revision Committees would be useless. That it never can be, is to us equally evident, and Revision Committees are therefore useless. We can find the dictionary meaning of the original—doubtless if we can have a correct copy of the original to translate from; but would that be a true translation? We are sure it would not be. "Yes, you can get translation done cheap, but can you find one who knows technical terms the Germans use, so they could understand what you meant?" "Would you literally translate 'finger' but into 'finger-hat' instead of thimble?" Would you say "lead feather" for "lead pencil," etc., etc., said one to us, some years ago. This is a grave objection to the claim of infallibility; the best translation of necessity a failure.

The Bible makes no claim of infallibility for itself. There is command to write the Jewish law, to study to preserve it, and as it was the organic law, governing all details of life, this was only reasonable; but not a word relates to prophecy; there is no foreshadowing anywhere that there shall be any further revelation, if revelation it was. "All scripture given by inspiration of God is profit able" undoubtedly. "Holy men of God spake as they were moved by the Holy Ghost." We don't question it. But could they in such a case utter things true then, they should be true for all time? That is the question. Can inspiration reveal except what a man already has? Can force teach? Inspiration is only force!

God could not make such a revelation. A half-truth is a whole lie. God diluted is man. If God made a revelation of abstract truth, that is truth as he knows it; it would be incomprehensible or false to man. If he revealed only relative truth it would be falsehood to him—his revelation would be a lie, which is unthinkable. An inspiration to write, another to interpret, another to understand—all these necessary—but with all these complete perception of the thought of God is impossible unless the finite could grasp the infinite. God would not, if he could, make such a revelation. He would know in advance what we have learned—the fierce debate, the wars, the inquisitions, the unholiness of the two thousand sects, all taking the same words as authority, guided by the same Holy Spirit, they say, into "all truth." Well, the enormous variety of opinion goes to make up truth, as combination of all colors makes white, we suppose, though no single seek knows it.

The unchangeability of God forbids the claim of unlimited inspiration to a few, and then cessation. For hundreds of years men lived—they must live before their history could be written. There was no Bible, no overmastering authority. Men heard the voice of God, they said, long before there was any record made of the fact.

Did not God rule them? Did he not inspire—give life to men then? The inspiration of the prophets was not a special gift, but a special power of reception, as possible, as really existent now as then. For its venerable antiquity; for its clear, nervous, condensed prose; for its sublime poetry; for a history nowhere else attainable—most of all because it is so thoroughly human; because it is the ancient record of man's experience, which touches ours in so many points to-day; because it has won the love, the reverence of countless millions, who found their hearts comforted, their souls uplifted by words of men like themselves, to whose experience their own bore relation—for these reasons the Bible is a sacred book, but not divine. It would gladly have washed away these sad records that must bring remorse, but alas! every omission of duty as well as every fulfillment, is indelibly stamped upon the frontiers of time, and will pass into the illimitable realms of futurity, where they ever remain as silent witnesses of life's recorded evidence, for good or ill. I find memory's chambers filled with regrets and remorse for unsuccessful efforts to live up to our highest convictions of right and duty.

The noble Channing once said: "Show me the man that lives up to his highest convictions of right and duty, and I will show you a God." Alas! poor humanity cannot hope to achieve such a divine result, for as the days pass, and the achievements attained seem partially satisfactory, there are opened before us grander fields of exploration, and our standards of right and duty are enlarged. The standard of yesterday answers not to-day, and that of to-day will not supply the demands of the soul for to-morrow. The most we can hope for is to do our best to-day, and from the experiences and results of to-day learn to climb higher to-morrow. The present is all that we can call our own. The yesterdays have gone into the undefined and illimitable vortex of the past, the to-morrows lie in the undefined realms of the future, and although we may weave many golden webs of sunny anticipations, bright hopes and high exaltations, the fulfillment of them all lies in the to-day, the present.

Thus with memory's sad reminiscences of the past, we will bid adieu to thee, Old Year, and close up our account with thee. But pray thee, give to the erring ones of earth yet another trial. Nay, not to thee, Old Year, would we make this appeal. In vain would our prayers ascend to thee, as thy dying and palsied energies, and thy attenuated form plainly indicate that thou art helpless and impotent to bless. But thy successor holds within its womb the possibilities and probabilities of the human soul and its achievements, and to it would we bend in supplication and prayer. Alas! here we are again met with a rebuff, and are reminded of the uncertainty of the future, and that the present with its existing duties, its advantages for spiritual, mental and moral culture, is all that we can rely upon to supply the needs, yes, the demands of the soul so eagerly questioning of the past and the future, and too often ignoring the present.

Again Old Year we bid thee adieu, hoping that during the reign of thy successor, the records upon memory's leaflets, yet unturned will bear upon their pages brighter evangelists and holier than the past reveals. May each and every one glean from nature's ever ripening harvests the wealth that is waiting for the reapers. Her divine helots lie at her ever open doorways seeking to be applied to the spiritual needs of her children, and all who desire may partake of the waters of life freely.

The incoming year, 1883, we would welcome as a harbinger of good and bless its natural day with hope's beacon star brightly beaming, with sweet anticipations of higher spiritual attainments, of grander achievements intellectually, of more tender sympathy for the suffering, of more active charity. The most absurd part of the affair is the fact that the religious people have come out with explanations. If they had only known he was the Duke of Newcastle he would have been promptly shown to the best paw of what is now known as the "Cream-Cheese Church."

1882.

BY HELEN MAR.

Good-bye Old year. With many regrets I bid thee adieu. With thy fast waning hours what reminiscences crowd through the portals of memory's chambers! What questionings arise! What have we accomplished in the great drama of life during thy reign? What bright hopes and brighter anticipations lie buried beneath the debris of thy decaying form? What brave resolves of good to be lived, of duties to be fulfilled, of achievement to be obtained, lie side by side in one common grave.

Anon, the jewelled fingers of sacred friendships tap lightly at the door of affectionate remembrance for recognition, and as the golden gates swing ajar, we see the tempestuous waves of time's illimitable sea bearing far from us the crowns of hallowed associations that have enwreathed us in the past. We see many smiling faces of earth's loved ones, cold and expressionless in death's embrace.

Al! how sadly we miss the magnetic thrill of the warm and ingenuous hand-clasp, and the beaming eye, those windows through which the divine spirit speaks in tender sympathy and kindly love. We miss the patter of the little feet, whose echoing footsteps made glad the worshipful mother's heart. We miss the merry laughter of many a darling whose sweet presence at the home altar united the human more closely with the divine, allied the finite more intimately with the infinite, made life's duties less irksome, and life itself more beautiful in the fulfillment of the holy duties of mother and father.

We miss from the home altar about which loving brothers and sisters gathered in the long ago, the dear faces of the old father and mother, whose watchful tender care over our childish days was unceasing, whose sweet sympathy ever overshadowed us, and whose kindly hands plucked from life's youthful pathway every thorn that might lacerate or wound the tender and sensitive plants committed to their care and keeping.

In reviewing memory's records do we find therein the high and holy inscriptions of sacred duties sacredly fulfilled through the divine laws of life to those whose unfailing sympathy, self-sacrificing love and untiring devotion have made our lives better and happier; or does there come echoing through the corridors of the soul, a sad refrain of cruel neglect, of coldness and indifference in response to their devotion? Have the turbulent waves of time's tempestuous sea only sorrowful records to carry out into the illimitable future to be echoed and re-echoed there, until our grieved spirits will cry out in anguish "O! God let this cup pass from me, I pray."

Another page from memory's leaflets reveals a record of kindly deeds performed, of sufferings relieved, of heavy burdens lightened, of sacrifices of selfish desires, selfish comforts, and indulgences made for the happiness and pleasure of those with whom we are associated. Although this page sparkles with many gems of divinest lustre as it reveals sad faces made less sad; sorrowing souls cheered by kind words and loving sympathy, and desolate homes brightened, yet side by side there stands the memory of tales of suffering unheeded; of sad faces from which we may have turned coldly away, of misery unrelieved which may have led to despair, yea, and to crime. These records like weird specters haunt memory's most sacred chambers, and fill our souls with sadness and remorse.

Another leaflet is turned, and I find a record of many misspent hours, of days in which no kindly act has been performed; no tender word of sympathy spoken, no relief of suffering; no self-sacrifice for the good of another, no spiritual unfoldment, no intellectual development, no sacred duty fulfilled, no high or holy purpose achieved. I find these pages stained with the tears of angel friends who would gladly have washed away these sad records that must bring remorse, but alas! every omission of duty as well as every fulfillment, is indelibly stamped upon the frontiers of time, and will pass into the illimitable realms of futurity, where they ever remain as silent witnesses of life's recorded evidence, for good or ill. I find memory's chambers filled with regrets and remorse for unsuccessful efforts to live up to our highest convictions of right and duty.

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and of greater justice to every living soul. May the sunlight glory of an ever living present inspire to greater efforts for good, and may a divine inspiration fall like a holy benediction upon all those who are seeking and striving to live pure and noble lives.

May the footstep of 1883 be stamped with the insignia of honor won by untiring energy, and when we bid good-bye to the fast fleeting New Year, may every leaflet, yea, every page of memory's tablets sparkle with radiant gems of purest luster gleaned from happy experiences, through noble deeds and beautiful lives. May fewer regrets be mingled with our farewell, may time's unerring record crown with ineffable brightness the noble, the pure, the good and the true, and may 1883 prove a happy New Year to one and all.

Three Remarkable Experiences in the Life of a Clairvoyant.

FIRST—SPIRIT REVENGE.

Somewhere about the year 1872, Mr. W. Z. Hatcher took up his residence in Norfolk, Virginia. Accompanying him was a friend named John Emmons. Both were Spiritualists, and the latter was possessed of certain peculiar mediumistic qualities. Soon after their arrival, Mr. Emmons remarked that there was a good clairvoyant medium in town, and proposed to Mr. Hatcher that they should sally forth to find her. They soon came to a large, rambling, two-story brick house, old and faded in appearance, and whose interior gave the same uninviting aspect that was presented on the outside. There appeared to be but two large rooms on the ground floor, one of which was almost entirely devoid of furniture, while a common square table, old-fashioned cook-stove, and assortment of wooden chairs, comprised most of what appeared in the other. Seated in the latter apartment was a large, good-natured-looking woman, and, still more noticeable, ten children, the oldest of whom did not seem to be more than as many years of age.

This woman proved to be the medium sought, by name, Mrs. C. She was descended from one of the most noted names in the South, of considerable wealth and social distinction, but afterwards her family was so far reduced by the war as to be unable to secure to her the commonest rudiments of school education. And, unfortunately, her marriage had been prolific of little good save children. This much of explanation.

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The Sheriff induced her to reveal the whereabouts of a notorious desperado, who had committed many serious crimes, and finally a most brutal murder, on the solemn assurance from himself and the Mayor, that the criminal should be imprisoned for life instead of being hung. For months previously the man had baffled every effort to trace him. But in a few minutes the medium described the locality where he had concealed so exact and minutely, albeit she had never been within a number of miles of it in her life—that he was at once secured and lodged in jail. Not only did she point out the place of his concealment in the deepest recesses of an almost inaccessible swamp, but described the exact path by which he came and went, and which was the only route by which the spot could be reached.

But the pledge so solemnly given to her by the authorities, was not kept; the man was hung; and for more than a year afterwards the spirit of the murderer, with his ghastly purple visage, just as he appeared when strangled on the gallows, began to haunt her. Daily, for as much as an hour at a time, both when she was alone and in company, he would come and crouch within a few feet, gazing straight into her scared eyes, and with such an upbraiding, terribly vengeful look, as often nearly drove her distracted. In vain she sought to leave the horrible presence, or turn her head, or close her eyes. In spite of her most persistent efforts, she was irresistibly compelled to meet the spirit's terrible scowl. As she herself described it, no words could tell what she suffered while that livid face was glowing in front of her, always with the one, immovable, crushing, condemning, silent gaze that came at any moment, in the broad daylight, in the dead watches of the night as she lay on her pillow, out in the street, and in every corner of her dwelling. Just as she began to feel that she could not longer endure the wearying nightmare of such a fearful load, the great weight was lifted away as suddenly as it first appeared; and, to her inexpressible relief, the spirit of the murderer never came again.

W. WHITWORTH.
Cleveland, Ohio.

The German Empire has now about 34,000,000 acres of forest, valued at \$400,000,000, and appropriates \$50,000 every year to increase and maintain the growth of trees.

Horsford's Acid Phosphate

IN DECORITY.

DR. W. H. HOLCOMBE, New Orleans, La., says: "I found it an admirable remedy for debilitated state of the system, produced by the wear and tear of the nervous energies."

It is a safe, labor-saving compound, and always bears the above name and name of

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The Origin of Man.

Yesterday afternoon M. E. de Pressensé, D. D., of Paris, delivered, at Willis's Rooms, the first of three lectures on this subject. The Duke of Argyl occupied the chair, and among those present were the Bishop of Nelson and the Bishop of Ballarat. His Grace said he thought he did not exaggerate when he declared that the origin of man was an absolute and profound mystery. He believed that the illustrious man who was lately interred in Westminster Abbey, Mr. Darwin, if he had been present on that occasion, would have confessed, as indeed he did confess in his own works, that his theory with respect to the origin of man was entirely and purely speculative. It was right that this speculation should be approached

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CHICAGO, ILL., Saturday, January 13, 1883.

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The Sunday Question.

Just now, in various parts of our country, there is fierce debate about observance of the Sabbath, yet the fight seems not to be on the question of why a Sabbath should be observed in any way, but is an insistence on one side, that it shall be honored as sacred; that law should enforce the opinions of one class of our citizens, and repress those of another; and on the other side, a sturdy, unreasoning opposition to any legislation on the matter. We think it a good time to discuss this question, to find out, if we can, what is the use of the Sabbath, how the legislature has power in the matter, and what are the limits of that power.

That a rest of one day in seven is conducive to physical health, to material prosperity, to intellectual growth, to the general well-being of a community, we assume as settled. Does this give law-makers power to order that it shall be kept separate from all other days in any particular way? It is the duty of the government to encourage Sabbath observance as a sanitary measure; it can close its offices, declare the day a legal holiday, provide that valid contracts shall not be executed on that day; this it can and ought to do. Has it a right to do more? Yes; it can provide that those who choose may have such religious ceremonies as they prefer, without risk of disturbance. It may prohibit public processions, noisy manufacture—anything not necessary and which is a disturbance to the rest-day. What else? We have gone to the extreme verge of power in the matter; law can do no more—all beyond this is veritable oppression. Though Sabbath rest be good, no one should be forced to accept it. There is a limited number of people who believe that all animal food should be rejected; if they were numerous enough to have political power, ought the government to prohibit the use of such food? The proposition is absurd.

"The Sabbath-day is sacred, by Divine command." We deny it. No word except to the Jews was ever uttered, and many Christian writers, Grotius, Paley, Luther among others, admit that for us there is absolutely no command for the observance of a Christian Sabbath. Besides, if we note the form of the command to the Jews, "Remember the Sabbath-day to keep it holy," we find it to be the authorization of a previously existing custom, created without law. The divine command only rendered imperative what men had already discovered was good for man, and therefore assumed to be pleasing to God. There is grand opportunity to make the day sacred, but no one can do this for another, and law cannot consecrate anything. The "rest-day"—what is rest? Cessation from motion? No! It is change of employment? It is dropping the care of business, the accumulated burden of the week, so that another group of thoughts may be welcomed. For this, one may stay at home, if it please him, and speculate to his heart's content. Another cannot think when alone; he needs the stimulus of the presence of others, the interchange of opinions; to him the church would be an intolerable weariness, and he goes forth to see and talk with men, talk of other themes than have engaged his daily thought, and is thereby rested. Still another needs to visit the country, to get away from the long uniform lines of buildings, the familiar surroundings of the week; yet another must take his family with him on these excursions. Who shall

declare that either of these different modes of observance ought to be observed by all, or that any one of them ought to be forbidden? We recall the case of a zealous Sabbatarian, of whom his book-keeper said: "He is the most persistent Sabbath-breaker I know. From early morn of Sunday until late at night, he is intensely, exhaustively busy in Sunday school or church, and then he comes here on Monday morning with the devil's own temper." May law forbid this man from thus breaking the Sabbath, and if not in this case why in the other cases? In New York the elevated rail-road trains may run; it is necessary for the convenience of ministers exchanging pulpits, and to help fill the pockets of the authors of the new penal code; so the loud rumble of the cars is permitted, but the Sabbatarian pretends to fear the oyster may shriek when the knife is at its throat; the gurgle of lager-beer seems to him like the mutterings of possible thunder, and the crunch of candy an unbearable disturbance of his right to worship.

They have a right to a peaceable Sunday; for that matter to a peaceable every other day, but they have no right to insist that any one else shall take their definition of what is, or is not, proper Sabbath observance; least of all to call on the law to enforce their opinions. A sacred day, they call it, yet facts gathered in England prove a depth of sensuality indulged in "between churches," making that time least holy of any time in the week? We know of the elaborate preparations of food for that day and from our point of view, approve of it. We know, too, that some who are horrified at the more innocent indulgences of others on the "holy day," themselves eat to repletion, attempt to sleep, and frequently lower themselves to the level of the brute in gross sensuality, yet clamor for a "sacred day." Suppose it is a sacred day to them. Is any day or thing sacred but to the one who makes it sacred, consecrates it by his holy thought? Can law do this? Ought law to attempt it? Human law is a provision for human needs—it knows nothing of divine law but as revealed in the experience of the race. It may forbid gunpowder being stored, because of immediate, wide-spread ruin that may result from carelessness. It may regulate the liquor traffic because its results are clear and palpable. It may control houses of prostitution, in old times Bishop licensed them; but it must do all these on the ground of the physical health of the community, on distinct, clearly marked evidences of immediate benefit or injury.

The benefit of the Sabbath, the injury resulting from non-observance, is not so marked. It takes years to show the good or evil result of observance or non-observance—it takes generations, and many of them, to prove which mode of observance is best. Our government is not a Christian government, and ought not to be, if ever, until it is better settled what Christianity really is. It is a human government based on the idea of the greatest good to the greatest number. It deals with facts not theories. In the very nature of the case, law knows no God, except as a human conception, ignores everything that is not human. As a result of human experience, the Sabbath—the rest-day, as a sanitary regulation, has been found good for man. Let law conserve it, so far as is necessary to secure rest, but law has no power to enforce anything not clearly written in man's physical constitution; it may decree a seventh day rest, but not how one shall rest. It may urge a human need—it knows nothing of a divine command.

If those who are so desirous of keeping the day holy that they contemplate with horror the possibility of some eating candy or drinking soda water anywhere else but in a hotel, if they object to cars being used to carry passengers to the country, because excursions are sinful, they ought at least to be consistent and insist that ministers shall not use the cars for their Sunday journeys. It is well known how the ministers denounced the running of the cars on Sunday at their introduction, and they stayed out of them for a time, then began to use them shamefacedly, and now they say cars are a necessity for Sunday, and "the Sabbath-day's journey" is limited only by the convenience of the preacher, the church-member, the ultra-Sabbatarian. Has law anything to do with these changing opinions, or rather ought it to have?

To sum up, Sunday laws that attempt to do more than actively encourage Sabbath-rest, are a wrong, an injury, really unconstitutional and should be repealed at once.

Mrs. Maud Lord, in writing a very complimentary and congratulatory letter to the JOURNAL on its progress, says: "I think Spiritualism has a daily increase of its advocates. The disease is surely catching; even in our best and most elegant homes, there you find mediums developing, and their friends being converted. Well, it's time to awaken, and now, if never again, do we see the signs of an active spiritual reform. O God, send the best and fleetest messengers, that we may sow the seed and then reap our reward for honest toil. I am always busy and I guess all good workers are busy as bees."

Charles F. Freeman, who killed his child in a religious frenzy at Pocasset, Mass., three years ago, and is now in a lunatic asylum, is regarded as having recovered his reason, and is likely soon to be released. "The child's life was lost," he says, "through ignorance and superstition. Knowledge and science have saved mine and restored my reason. I intend to be guided by reason through the rest of my life."

Dr. Eugene Crowell has gone to California for a brief visit.

"The War on Mediums."

To a person not familiar with the Spiritualists of this country, and whose only source of information regarding their condition is the so-called spiritual press, it must furnish very interesting matter to be informed from week to week, that there exists among Spiritualists an organized army of medium-haters; a class of men and women who while claiming to be Spiritualists have deliberately plotted the destruction of mediums. Some papers have told this foolish and absurd story so long that they apparently begin to believe it themselves. At all events the visions of war seem real to them, and they evince a very war-like spirit and show no ordinary zeal in striking at thin air.

The JOURNAL has permitted these amiable brethren to indulge in their military antics to their heart's content, knowing that sensible Spiritualists would, sooner or later, see the "true inwardness" of their holy zeal to defend mediums. In one paper at least this claim has been made so often and the position of the JOURNAL misrepresented so much, that the intended foe has been of great benefit to us personally and peculiarly. There is such a thing as telling so large a falsehood that no well informed person will believe it, and this has been true in this particular case.

These parties who have, so much to say about the war on mediums, tacitly assume that all who claim to be mediums are such in reality, and that they are bound to defend them, no matter what the facts may be; indeed, the greater and more transparent the fraud, the more zealous they seem to be to champion their defense. Modest, unpretending mediums, who give just what they get, and do not assume to be more than they are, do not seem to excite even their admiration or sympathy. The ordinary clairvoyant, trance, writing or impressionless medium, is of little importance; nothing less than a magnificent ghost-show will satisfy these war-like brethren. They want spirit-lights made fragrant with a liberal amount of phosphorus. They must behold spirit beings who can weave tarlatan out of thin air and manufacture wigs and masks, and import them from the next world to ours without any regard for tariff or revenue laws.

Whenever one of these wonderful mediums is exposed, they have a ready defense. It consists:

1. In denouncing all who may have been connected with the expose, and especially the JOURNAL for publishing it.

2. They indulge in a liberal amount of gush for the "poor medium" who has been so brutally treated. When they reach this pathetic part the crocodile tears flow copiously from their eyes so recently enchanted with visions of these heavenly beings.

3. They begin an attempted defense. Every misfortune is now charged to evil spirits. To go into a circle with your eyes open or entertain an honest doubt; is sure to uncup the infernal regions and let loose a legion of uncaged devils, who amuse themselves by materializing sundry paraphernalia, and after having materialized these masks, etc., are wholly powerless to dematerialize them, and leave the medium to be suspected of all this treachery.

If this devil theory of the defense were a true one, all we need on earth to entirely revolutionize all trade and glut the markets, is plenty of these wonderfully developed mediums, and a reasonable amount of skepticism, and these devils can soon supply all the drygoods needed. We can all be clothed if these demons so will, in the "purple and fine Linen" woven in hell's hot looms, and the tired hands of our poor shop girls can rest. But it is a sad comment on the wisdom of spirit-life, if evil spirits "hold the fort" on the other side, and can thus use their only instruments at any time, and good spirits are powerless to prevent their direful influence.

The cry "medium haters," and "war on mediums" however, is getting too familiar to attract any notice from Spiritualists or investigators in general. Spiritualists are rapidly opening their eyes to the fact that the parties who raise this cry have been the worst enemies of all true mediums and of true Spiritualism. They have championed the defense of every traveling fraud who disgraced true mediums and Spiritualists, taking every possible precaution also to cover up and suppress real facts.

Looking over the long list of cheap tricksters who have met their merited exposure and the silly defenses that have been made for them by those who cry, "medium haters" and "war on mediums," the JOURNAL is justly proud of its record. With the motto, "Truth wears no mask," we propose to go forward, defending and encouraging all whom we know to be worthy mediums, and we shall not spare the knife when there is a cancerous excrescence to be lopped off, even though a whole brigade of these war-like brethren are arrayed against us.

Our old friend Fred L. Alles, editor and proprietor of the *Pontiac*, Ill., *Sentinel*, sent New Year's greeting to his editorial brethren in the shape of an elegantly gotten up folding card with illustrated covers, and on the inside a picture of his printing house. Mr. Alles stands very high in the profession, and the *Sentinel* has no superior as a country paper. Brains and perseverance have in a few years made him a comparatively wealthy man and he still has more than half his life before him.

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The Opinion of a Great Daily.

The Chicago Daily Times for New Year's day was an immense affair, each copy weighing half a pound. It contained an amount of statistical, historical and current matter, sufficient to make a large two dollar book. Under the head of "Statistical Miscellany," in that issue *The Times* gives its opinion of the RELIGIO-PHILOSOPHICAL JOURNAL as follows:

PHILOSOPHICAL JOURNALISM.

John C. Bundy, editor and publisher of the RELIGIO-PHILOSOPHICAL JOURNAL, reports a continued growth of permanent circulation that will be very gratifying to the great community of thinkers and students interested in the subjects within its editorial scope.

The regular weekly issue having reached near twenty thousand copies, subscription patronage the splendid strength of which lies in the fact that it is almost exclusively representative of the politest, most intelligent and most influential element of American society. Mr. Bundy, in his annual address to the news trade and the public, makes a very lucid statement of the editorial relations of the JOURNAL to church dogma, to modern philosophical topics, and to the science and phenomena of Spiritualism, the treatment of those subjects being strictly and in all instances from a rational, scientific and non-sectarian standpoint, the names attached to the address, with varied expressions of co-operation and fellowship, being those of H. W. Thomas, D. D., Hon. W. K. McAllister, B. F. Underwood, Samuel Watson, D. D., and others, the expression of Rev. Robert Collyer being characteristic: "Good for you! Never man in your ranks did it half so well. Brave it is and right." It is but fair to say the RELIGIO-PHILOSOPHICAL JOURNAL is now not only recognized as standard authority—the highest living and contemporary authority in the philosophy and phenomena of Spiritualism, by the rational and conservative Spiritualists of the United States and of England, but is held in the thinking circles of the world as the sanest, broadest, ablest, strongest, of all the journals published in the interest of philosophic truth, the tone of the spiritualistic press of England indicating the practical conversion of the faith in that country to the doctrine so long maintained with almost austere conservatism by the JOURNAL.

These parties who have, so much to say about the war on mediums, tacitly assume that all who claim to be mediums are such in reality, and that they are bound to defend them, no matter what the facts may be; indeed, the greater and more transparent the fraud, the more zealous they seem to be to champion their defense. Modest, unpretending mediums, who give just what they get, and do not assume to be more than they are, do not seem to excite even their admiration or sympathy. The ordinary clairvoyant, trance, writing or impressionless medium, is of little importance; nothing less than a magnificent ghost-show will satisfy these war-like brethren. They want spirit-lights made fragrant with a liberal amount of phosphorus. They must behold spirit beings who can weave tarlatan out of thin air and manufacture wigs and masks, and import them from the next world to ours without any regard for tariff or revenue laws.

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They have championed the defense of every traveling fraud who disgraced true mediums and Spiritualists, taking every possible precaution also to cover up and suppress real facts.

An intelligent lady and fine medium of this city, in a New Year's greeting, writes: "This is the last night of 1882. Let it go! As for my part, I send no regrets as an offering to be laid upon its bier. I trust to the future for more of growth, and if it be as well, less of struggle and sad defeat, and more of peace; less of strife, and higher aims and a grander life. I trust that the new year will bring many joys and blessings to you and yours; that there will be more to encourage you in your noble work as the days and weeks speed on, and finally when we meet in the land of summer, song and harmony, may we clasp hands with the satisfaction of having lived something more than a life of leaves while sojourning here among the shadows."

A. M. Hunter of Lexington, N. C., writes: "A snow fell here last Friday night, Dec. 29th, fifteen inches deep—uncommon for this section."

GENERAL NOTES.

[Notices of Meetings, movements of Lecturers and Mediums, and other items of interest, for this column are solicited, but as the paper goes to press Tuesday A. M., such notices must reach this office on Monday.]

A communication from that veteran worker, Lyman C. Howe, will appear in our next issue.

S. Bigelow writes: "We are organizing a Spiritual Society in Kalamazoo. I have met H. H. Brown, and he gave me a fine parlor lecture."

Dr. H. Pettigrew, in charge of the Sanitarium known as Woodlawn Mineral Springs, at Sterling, Illinois, spent several days in the city last week.

B. F. Underwood passed through the city last week en route to Indianapolis, where he spoke on Saturday night. Mr. Underwood reports more lecture calls than he is able to fill.

Mrs. Emma A. Nichols, the well-known medium, sends \$5.00 and says: "I wish to make a New Year's gift to two of my friends, and I feel that I cannot make a more valuable one than your paper."

Mrs. C. F. Allyn spoke last Sunday in Michigan City, and during January is to fill appointments at Greenville and Grand Rapids. Correspondents can address her at Greenville, Michigan.

We have received from the Chicago, Rock Island and Pacific Railway Co., a song entitled "The Great Rock Island Route," an Almanac containing useful information, and a Christmas book for children.

The report of the National Conference of Spiritualists at Detroit last October, has been printed in pamphlet form and may be had at this office, price 10 cents, 3 copies for 25 cents.

Mrs. Bromwell of 671 West Lake Street, informs a JOURNAL representative that she has late given, through her mediumship, many fine tests of spirit power at private residences in the city.

Mr. N. S. Otis of Brooklyn passed through the city last week. He reports a lively interest in spiritual matters in Brooklyn, and thinks the psychical section of the Fraternity is likely to accomplish a great work in the development of educated mediums.

A magnetic healer of this city, who gives no medicine, treating solely by hand manipulation, lately took in \$1,300 in one month. This was done, too, without any extra effort to attract business and with no other newspaper advertisement than the one appearing in the JOURNAL.

Mrs. Tom Thumb had a sitting with Mrs. R. C. Simpson last week and expressed herself greatly pleased with the manifestations of spirit power. As the little

Voices from the People,
AND INFORMATION ON VARIOUS SUBJECTS.

Demons of Suicide.

BY OLD BIRCH.

In jarring chords of life,
Strange demons call
To flee away from strife,
And end it all.

On dizzy heights they tempt,
To date the sleep,
Abide the mad descent,
With dying leap.

The watery depths invite
To soft repose,
And promise strange delight,
Where life will close.

What use to live and think?
We never know,
We tremble on the brink,
Then plunge and go.

In passion's raging storms
We hear the call,
In many various forms,
They tempt us all.

With sliding step the fiend
Will gain access,
And prompt the life to end
Its sore distress.

Strike the demon down!
Sound the quick alarm!
Joy thy life shall crown,
Keeping soul from harm!

Craftsbury, Vt.

A Critique.

To the Editor of the Religio-Philosophical Journal:

The deep thinking and hard working philosopher, Herbert Spencer, has visited us and returned to his native shore. During his short stay with us, and though in feeble health, brought on by overwork, he managed to impart some very sensible suggestions, induced by observation upon our social-work-a-day.

His conclusions, though kindly imparted, were not well received. The press and the pulpit criticised the expression of his impression adversely. The celebrated divine, Rev. Robert Collyer, fell into the same snare, and criticised the great thinker's wise suggestions severely, animadverting upon Mr. Spencer's brief speech in which he stated that the American nation has long been practicing the gospel of work, "assiduous labor." It would now be better to give some attention to the "gospel of relaxation."

Advice so proper, coming from one whose life is an indeed testimonial to his own mistake of overwork, by which he has sacrificed his personal health, clothes it with the emphasis of wisdom gained by observation and experience. Had this come from one of our leading minds, we are inclined to believe it would have been better received. Mr. Collyer's remarks, we regret to say, betray more of the spirit of cynicism and sectional prejudice than correct logic.

His beautiful sentences, rhetorical and florid, are well calculated to please American pride. To the exaltation of American blots and purifying social progress, as an American native to the manor born, we possess not the least objection; but we cannot express our feeling of shame and regret on reading the reverend gentleman's speech before the Jewell's Association of New York city, that he so far lost his head and neglected his heart, as to take the brilliant occasion to make a speech for "butchombe," for this is the most it is. Has the gullible so soon forgotten that the sentiment and heart-core of the philosopher's suggestions are the self-same spirit contained in the great humanitarian discourse by the peasant and carpenter of Nazareth, quoted as the Sermon on the Mount. It is so, and we invite the reverend gentleman to take the philosopher's speech and the Mount Sermon into his study and compare without prejudice, with a pure mind. How strangely it appears that professed standard-bearers of the "man Christ Jesus," are so very slow to learn that the brightest and best attribute in his nature and character was his large humanity.

Free thinkers, so-called, of course, will smile at the thought of the great Herbert Spencer preaching Christianity; but such levity does not change the fact. The burden of a godly portion of this mountain discourse is a successful effort by the peasant teacher to show the wear and tear, and utter folly of men so assiduously and relentlessly laboring for more than a sufficiency to support life honestly and in comfort.

The spirit and sentiment of Herbert Spencer's speech at Delmonico's is identical with that pervading this gospel by the Nazareth outcast and carpenter.

Of course we have no idea of going into the principles and social philosophy of the Mount Sermon, but we suggest to all readers and especially thinkers, that discourse by the Judean medium, contains the correct practical power and spirit by which to change the savage man into a cultured, kindly, humane man. It is this transformation which is the end and aim of all the teachings by word and practical living of this very benevolent "son of man." Let the uncultured free thinker, repudiate the idea. If he will, of his great pet philosopher inculcating in his declining years the practical of the Christian gospel of relaxation; it still remains none the less the fact. Such, indeed, is the fruition and finish of natural philosophy.

W. D. REICHNER.

What is Transfiguration?

To the Editor of the Religio-Philosophical Journal:

I prefer the word transfiguration to the word "double," as it conveys a more definite idea of the mysterious phenomenon. Although it stands recorded in the Bible, it is doubtful whether there is a doctor of divinity this side of Oxford that has ever explained the phenomenon. When Christ was transfigured, his spirit form was seen aside, or out of, the physical body; thereby demonstrating the fact that we have a spiritual body. He also demonstrated the fact that this spiritual body can leave the physical and return to it again.

Transfiguration and trance are one and the same in principle of law. Why some persons are seen as a disembodied spirit and others not, is a mystery that has never been explained. The instance narrated a few weeks ago in the JOURNAL, of a young man lying under a shade tree in America and a dreamer that he went to his friends in England and was seen by many to enter the church, walk through the aisle, and vanish, is a very clear case of transfiguration; also another case, that mysterious phenomenon recorded by Mr. Owen, of a ship at sea—the spirit body was seen in the captain's cabin and it wrote on the slate, "Steer northward."

In Delaware, N. Y., there lived a gentleman, John Bangs, who employed a young man by the name of John Clement. The latter was taken sick by what was then known as ague in his face, and went home some three miles distant. Mr. Bangs then said to his son—a boy about ten years old—go out and bring in an armful of wood. He did so, and said to his father, "John Clement is out there sitting on a pile of boards, and he will not speak to me. I guess he will speak to me," said the father, at the same time getting up from the dinner table, and as he went out of doors, he saw John Clement start off towards home in so queer a manner that he jumped onto his horse and followed him there, and saw him go through the gate and into the house.

The next Sunday Mr. Bangs held a meeting in the barn, and a man came in and whispered to him that he saw John Clement laying by the roadside in the ditch. Mr. Bangs went out in such a queer manner that the rest of them got up, one by one, until the meeting was broken up. Mr. Bangs followed after Clement, and as they went through the town, an Irish meeting was just out and they saw the two passing along. Mr. Bangs followed him home, saw him go into the house, and entering he found him laying on the bed sick. His father and mother declared that he had not been out of the house since he came home sick. It was the talk all over the town that John Clement would not live long, but he did live for years afterwards. The above narrative I have from Mr. Bangs's son, also from his grandson.

DR. BENTLEY.

C. S. VINING writes: I have read the JOURNAL for the past year and can't afford to stop now.

A CLERGYMAN'S ATTACK UPON
THE SUNDAY LAWS.

The Rev. Robert Collyer Denounces the Present Enactments and Describes the Sort of Sunday He Would Have.

(New York Times, Monday, December 25th 1882)

The Rev. Robert Collyer made a vigorous attack on the Sunday laws last evening in the Church of the Messiah, Park-avenue and Thirty-fourth-street. A large audience was present, and Mr. Collyer addressed it from a pulpit tastily trimmed with Christmas greens. He founded his remarks on no particular text, but read as the regular Gospel lesson that portion of the Scriptures containing the declaration, "The Sabbath was made for man, and not man for the Sabbath." It was natural, he said, that we should all feel a deep interest in the endeavor that was being made to call up the ghost of the old Puritan Sabbath and to insist on our paying it proper deference, on pains of bonds and imprisonment. A very small body of men, with very big convictions of how Sunday should be spent, had made up their minds to compel us to fall in line with their convictions. If we did not have their blessing we should be under their ban. They found the law on their side, and they set it up in place of the Bible.

The old refrain, "Hark from the tombs a doleful sound," had suddenly taken on a new and startling significance, Mr. Collyer said. The poor old apple woman on the street corner had heard it and trembled. She had been confronted by the ghost of the Puritan Sabbath, and it had threatened to devour her and her table. The poor little newsboy had heard it and had shaken in their shoes, if they had shoes. The bravest little fellows on Manhattan Island were the newsboys. They could give most of us points in endurance. But there was no hope for them on that Sunday when the ghost made its appearance. The watch-dogs of Moses were after them, and they had the alternative of being led off by the ears or of being "stuck" with their papers. Mr. Collyer said he wouldn't like to report all that the newsboys said that day, but he was not sure that the Recording Angel had not blotted it all out with the tears shed by the little ones. One pathetic little cripple on Union-square was warned by a friendly policeman that the Sabbath—an scourge were out, and he had better hide himself in his den. There were thousands of poor creatures wanting food for themselves and their children, but they found that the ghost had his eye upon them and meant business. They meant business too, but they couldn't do it.

It is, then, what they lead to, rather than what they intrinsically contain, which renders it important that these phenomena of Spiritualism begin to the world. If people witnessed them or read of them merely to gratify a vain curiosity or a love of the marvelous, then the feats of the juggler, the "Arabian Nights," or the Police Gazette would be as useful to man.

Let us then hunger for the philosophy of Spiritualism, that which our own minds can evolve, as well as that which other minds have evolved. The field is boundless. The ultimate is still far from having been reached. Through all eternity we can aspire to attain more and more. As helps in our delightful task, we have such papers as the JOURNAL and the *Glory Bazaar*; such books as those of Davis, Tuttle and Mrs. King, and the ever willing helpers from the invisible sphere.

Often, as the writer has seen the calls for the flower, (phenomena) he has wondered that there is no call for the fruit, spirituality. To him it has seemed that one well attested case of spiritual-mindfulness, attained through the philosophy, would outweigh numberless accounts of bare phenomena. Facts are very barren and may be worse than useless. It is a fact that we have in Illinois thousands of saloons, but that they render men any more useful, any wiser or any happier, is not so apparent. Just so the facts of Spiritualism exist. Let it appear that they are mighty in their power to enlighten, ennable, and glorify. Spiritualists, let this appear in your thoughts, in your words, in your family, in your daily contact with men. Then, not only will it be said of us, as it was of the early Christians, "Behold how these Spiritualists love one another!" but more than this, it will be said, "Behold how these Spiritualists love humanity! How they wisely labor for the highest good thereof!"

Already can we point to the beautiful lives of Davis and his companion, of Hudson and Emma Tuttle, of Mrs. Poole, and a host of others whose daily walk and labor of newspapers, and liked them, but he thought they should have first been hauled up for having made the first sale of their papers on Sunday. These Sabedarians should hit one of their own size. They should not hit small boys. But ghosts were always timid and always attacked women and children.

We would be justified in scorning these laws, Mr. Collyer continued, as men who would not recognize bigotry and narrowness, on the ground that "the Sabbath was made for man, and not man for the Sabbath."

He designated the supporters of the Sunday law as a lot of inquisitors who would compel us to come up to their rules, and quoted from Paul's writings to show that Paul was not in sympathy with them. The law of Moses was for those who were inclined to keep it. Mr. Collyer these spoke of the different days which had been set apart by different peoples as Sundays, and quoted from numerous writers of the time of the Reformation to show that the Sabbath was not holy because it was the Sabbath. Martin Luther himself wrote that if the day was made holy for the day's sake, then he counseled his followers to ride and dance, and make merry on that day. "Contrast these with this month," said Mr. Collyer. It was not hard, he continued, to find the cap-root of the Sunday law. It lay in the narrow, bigoted spirit of Calvin, "now pretty well on its last legs—thank God!" It was the spirit which made the parents of an acquaintance of Mr. Collyer allow him no diversion on Sunday but to walk in a grave-yard and read the epitaphs. It was the spirit which had caused such a reaction in Luther's own city that, with the possible exception of Paris, no city had such license on the Sabbath as Geneva. It was the spirit which had to fight so hard in Puritan times. It was the spirit which good old Norman McLeod fought so persistently. It was the spirit which ordained in 1625 that no dinner should be served in a tavern on Sunday. "I could fill a dozen lectures with illustrations of this spirit," said Mr. Collyer. "It is this old intolerance we have to meet now, and I say, once for all, that so long as I occupy this free pulpit I will fight it with all my might." The Sunday law, he added, fined the poor and kicked the man who was down. There was no authority in the Scriptures for such a law. It was our habit to point with pride to our freedom, but when we pointed to London we learned how far behind we were. New York could not be contrasted with London for a moment. We could only be contrasted with Edinburgh. Mr. Collyer pleaded for one day of rest in seven. The law should give every man the right to such a day of rest and leave the question of wages to be settled between the employers and the employed. We wanted for our worship simply quietness. He pleaded for recreation. He would open all the libraries and museums on the Sabbath. He would say to the boys, "If you want to take a swim in the river on Sunday, here are the free baths. If you want to play ball or go to Sunday School, do so." He would open the music halls on Sunday. Clean music never hurt anybody—and there was no unclean music. It was only when wedded to unclean words that music did harm. He will have lectures on Sunday, that the masses might learn from science. Sunday in itself, Mr. Collyer declared, was no better than Saturday or Monday. He had no right to interfere with others who did not observe it as he did, so long as they did not interfere with him. He had no more right to prevent one from going to the theatre on the Sabbath than the theatre-goer had the right to prevent him from going to church. We must not allow ourselves to be put in such bondage as the Sunday law. That law must be repealed and a law enacted that we could cheerfully obey. It was a menace to the Commonwealth to have on the statute-book a law which a man felt more like a man for breaking, and which made a magistrate feel more like a man when he winked at his infractions. Let the vast majorities in our cities who were used to a wider interpretation of the Sabbath than we had been accustomed to, once get their blood up, as they were very likely to do, and we would see, finally, laws passed permitting such license on Sunday as we could view with ever-growing regret and sorrow.

Mrs. A. J. Bump writes: All hail to the brave old JOURNAL. May its circulation never grow less. It is a welcome visitor to our home. We read it and find food for the soul. How any true Spiritualist who understands the true philosophy can dislike the JOURNAL is more than I can tell. It is sound and logical tyro all subjects bearing upon our spiritual philosophy, and is doing a world of good. Long may it continue to do so is my prayer.

Mrs. N. Grubbs writes: This is the thirteenth year that I have taken the precious JOURNAL and I am unable to sufficiently express my high appreciation of the stable and glorious paper. I wish it could be read in every home in the world.

Phenomena, Philosophy, Culture.

To the Editor of the Religio-Philosophical Journal:

In Spiritualism, these should succeed, each the other, as naturally as the fruit does the flower. Can it be substantiated that they do this?

Man is a creature of such slow growth, especially spiritual, that a superficial survey of the field of modern Spiritualism might, at first, decide one to answer this question in the negative. There have been, and is yet, so much staring-eyed, wide-mouthed, wonder-seeking, to the neglect of earnest thought, and especially of earnest effort at the attainment of greater spirituality, that some, not deeply imbued with the Harmonic Philosophy, have lost heart and quietly retired from the field, while the outside world looking deeper than appearances, have learned and made merry at the scum and froth which the deep, crystal current of pure Spiritualism has borne upon its surface.

The writer has from time to time seen various calls in the JOURNAL for more of the phenomena of Spiritualism. That the facts occurring in the various phases of mediumship should be given to the world, is evident. Their nature is such as to force men to think. They are so at variance with the generally received science, philosophy, and religion that the investigator is startled out of the rut in which he has so long half-dreamed moved. Brought face to face with these new phenomena, he perceives that there is a far deeper meaning to the universe than man has heretofore conceived. He is forced to abandon many old theories which these new facts prove to be utterly fallacious. Careful observation and study of these phenomena are sure to free man from subservience to Old Authority, but, as he enters the noble estate of individual liberty, he finds that there are many who are still clinging to the old theories.

It is, then, what they lead to, rather than what they intrinsically contain, which renders it important that these phenomena of Spiritualism begin to the world.

If people witnessed them or read of them merely to gratify a vain curiosity or a love of the marvelous, then the feats of the juggler, the "Arabian Nights," or the Police Gazette would be as useful to man.

Let us then hunger for the philosophy of Spiritualism, that which our own minds can evolve, as well as that which other minds have evolved. The field is boundless.

It is a fact that we have in Illinois thousands of saloons, but that they render men any more useful, any wiser or any happier, is not so apparent. Just so the facts of Spiritualism exist.

Let it appear that they are mighty in their power to enlighten, ennable, and glorify. Spiritualists, let this appear in your thoughts, in your words, in your family, in your daily contact with men. Then, not only will it be said of us, as it was of the early Christians, "Behold how these Spiritualists love one another!" but more than this, it will be said, "Behold how these Spiritualists love humanity! How they wisely labor for the highest good thereof!"

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Tests of Spirit Presence.

To the Editor of the Religio-Philosophical Journal: I noticed your call for personal experience in Spiritualism. I would like to go back to the days of my childhood, fifty years ago. About that time, the death of my dear mother occurred. As she lay, breathing her last, sweet strains of music greeted the ears of those at her bedside. Diligent search failed to discover the cause, and as she became silent and cold, the music seemed to be waited for higher and higher until it vanished.

An old man, a great friend of mother's, lay at the point of death; a few blocks away. Some of the friends that had watched mother's last moments, went and told him that his friend, Mr. —, was dead. Said he, "I know it." They asked him how he knew it. He said, "She has been here to see me, and a few moments ago passed on." The old man soon died; the funerals and the burials were conducted together.

Many years after that I married; had a family of children, and as in the lot of many others, I buried two daughters, one an infant, the other in her teens. A few years later a darling son, just blooming into manhood, died. He had promised me to be my support for the rest of my life; with that object in view, he studied for a physician. He left me in spring time, full of bright anticipations, to pursue his studies, but alas! In the fall of the same year, he was attacked with typhoid fever and died. My grief became intense—tears and sorrow overwhelmed me, but one evening a few weeks later, as I was in my bedroom alone, giving way to my grief and sorrow in tears, my dear son was by my side with his arms around my neck and his face close to mine. He said, "Oh! my dear mother, don't grieve like that for me, I am happy, so happy in my spirit home. Mother, earth's language is not strong enough to convey to you the happiness I am in possession of. My two sisters are here with me; yes, dear mother, we are all here with you."

I asked him, "May I think that you are always near me?" He said, "Yes, and I will do you all the good I can." Many other things he said, which were of interest to me. From that time my load of grief on his account was removed.

My son has come to me many times to cheer me when grief assailed me. He told me that he would be the first to meet and greet me when I went to the spirit-land. One time I asked him, "In what does true religion consist?" Said he, "Mother, true religion consists in doing right, in love to God and to all the human family." At one time I visited Mr. Mott at Memphis, Mo., the famous materializing medium; there, too, my dear George met me with words of warning about troubles that I would encounter, which proved true. I was glad to meet my father, mother and children, and many others at Mr. Mott's.

The dear old JOURNAL, how I love its weekly visits with its information and encouragement for those trying to be faithful to duty and meidumship.

Mrs. A. L. DAVIS.

Bryden, Lapeer Co., Mich.

How Doctors Learn Everything but Cures.

(Medical and Surgical Reporter.)

It has actually progressed so far now that a student or young physician who busies himself earnestly with the problem of curing disease, of the definite removal of sickness and restoration to health, is looked upon as of limited intellect, and with little grasp on the greatest questions of his profession. This is so already in Germany, and it is becoming so in this country. Our eminent teachers are too busy with lecturing, reading up, hospital work, writing, and consulting practice, to have any time for the patient observation of disease as it is seen by the physician of limited family practice, or the country doctor. We urge that this be on its guard against the decay of practical medicine which has struck the Germans and undermined their usefulness like a dry rot.

Spiritualism, while it transcends the natural sciences as they are commonly taught, is in perfect harmony with them. It affirms the co-relation and conservation of the commonly recognized forces, and it correlates them with the more occult forces which ignorance calls supernatural. Spiritualism affirms the unity of forces and the doctrines of evolution and endless progression.

Dr. Pierce's "Pellets," or sugar-coated granules—the original "Little Liver Pills" (beware of imitations)—cure sick and bilious headaches, cleanse the stomach and bowels, and purify the blood. To get genuine, see Dr. Pierce's signature and portrait on Government stamp. 25 cents per vial, by druggists.

Communicating spirits, those who are mostly yet in the earth-spheres, are perhaps as widely different in their ideals as are those who still retain the fleshly form. They have indeed had some experiences which we have not had, and know some things of which we are ignorant; but on questions of conscience, right and expedient, they are many of them, no better guides than we ourselves are.

Deservedly Popular.

Unless it had great merit Parker's Ginger Tonic could not be so popular. Its sale has spread remarkably all over this country, because invalids find it gives them new life and vigor when other medicines fail entirely.—*Ohio Farmer.*

Spiritualism is becoming more and more a religion; but it will be a poor religion, if the whole brotherhood of man is not embraced in its mantle of love; if its charity does not cover the whole land; and if its workings are not far-reaching and blessing eventually to the entire world.

Explicit directions for every use are given with the Diamond Dyes. For dyeing Mosses, Grasses, Eggs, Ivory, Hair, &c.

Beautiful it is to see and understand that no worth, known or unknown, can die even on this earth. The work an unknown good man has done is like a vein of water flowing hidden underground, secretly making the ground green. It flows and flows; it joins itself with other veins and veins; and one day it will start forth as a visible perennial.—*Thomas Carlyle.*

A Delicious Odor is imparted by Floreston Cologne. And it is always refreshing, no matter how freely used.

Spirits do not feel called upon to force any one into the kingdom of heaven; but they take delight in showing the way leading thereto.

If you wish to grow vegetables for sale, read **Gardening for Profit**. — \$1.50

If you wish to become a commercial florist, read **Practical Floriculture**. — \$1.50

If you wish to garden for amusement or for home use only, read **Gardening for Pleasure**. — \$1.50

If for reference on Plants and General Gardening, read **Handbook of Plants**. — \$3.00

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COMPARATIVE WORTH OF BAKING POWDERS.

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REPORTS OF GOVERNMENT CHEMISTS AS TO PURITY AND WHICH IS THE NEAREST OF THE ROYAL BAKING POWDER.

"I have tested a package of Royal Baking Powder, which I purchased in the grocery market, and find it composed of pure and wholesome ingredients. It is a mixture of tartaric acid of a high degree of merit, and does not contain either alum or phosphate, or other injurious substances."

"It is a scientific fact that the Royal Baking Powder is absolutely pure." — H. A. MOTT, Ph. D.

"I have examined a package of Royal Baking Powder, purchased by myself in the market, and find it entirely free from alum, tartaric, or any other injurious substance." — HENRY MOTT, Ph. D., President of Steven Institute of Technology.

"I have examined a package of Royal Baking Powder. The materials of it are as follows:—

SALT 22.50%—WE have made a careful analytical test of Royal Baking Powder, purchased by ourselves in the open market here, and in the original package. We find it to be a mixture of the highest degree of strength, containing nothing but pure, wholesome, and nutritious materials."

— H. H. WRIGHT, M. D., Analytical Chemist, St. Louis.

— ALBERT MERRILL, M. D., Analytical Chemist, St. Louis.

The Royal Baking Powder received the highest award over all competitors at the Vienna World's Exposition, 1873; at the Centennial, Philadelphia, 1876; at the American Institute, and at State fairs throughout the country.

No other article of human food has ever received such high, emphatic, and universal endorsement from eminent chemists, physicians, scientists, and Board of Health, all over the world.

NOTE.—The above DIAGRAM Illustrates the comparative worth of various Baking Powders, as shown by Chemical Analysis and experiments made by Prof. Schaefer. A one pound can of each powder was taken, the total leavening power or volume in each can calculated, the result being as indicated in the above diagram. This practical test for worth, only proves what every observant consumer of Royal Baking Powder knows by experience, that, while it costs a few cents per pound, it more than the ordinary kinds, it is far more economical, and besides affords the vantage of better work.

A single trial of the Royal Baking Powder will convince any fair minded person of these facts.

* While the diagram shows some of the alum powders to be of a higher degree of strength, other powders ranked below them, it is not to be taken as indicating that they are any better. All alum powders, no matter how high their strength, are to be avoided as dangerous.

AN ENGLISH VETERINARY SURGEON AND CHEMIST, now traveling in this country, says that most of the Horse and Cattle Powders sold here are worthless to the animals. He says that *Sheridan's Condition Powders* are absolutely pure and immensely valuable. Nothing like them is to be found anywhere, or sent by mail for eight letter-stamps. — J. S. JOHNSON & CO., BOSTON, MASS.

WHAT WILL THE WEATHER BE TO-MORROW? Pool's Signal Service Barometer. OR STORM GLASS AND THERMOMETER COMBINED. WILL TELL YOU!

It will detect and indicate correctly any change in the weather 12 to 48 hours in advance. It will tell you whether it is to rain, snow, sleet, or a shower, and in what direction—**INVALUABLE** to navigators. Pool's Signal Service Barometer is an accurate thermometer attached to a glass tube, which is filled with the water of the ocean, and is connected with the atmosphere by a glass tube.

The Thermometer and Barometer are put in a nicely finished glass case, with silver plated trimmings, etc., making a charming as well as a useful ornament. We will send you a sample of our *thermometer*, to your place, gratis, if you send us \$1.00 for the **DR. AGENT'S** package from the **DR. AGENT'S** Office, 118-120 W. Adams Street, Chicago.

SIGHTS! Just the time to call to *George Washington's* Tomb, to see the **WHAT WILL THE WEATHER BE TO-MORROW?** Pool's Signal Service Barometer. — *Dr. Agent's* Office, 118-120 W. Adams Street, Chicago.

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Continued from First Page.

ism, would be raised above that vulgar level of doubt and suspicion with which it is now beset and harassed; that we should rise into a higher and purer condition; that many of us would be able to go beyond the need of physical manifestations into the higher region of spiritual communion, that we should realize that the ministering angel was not a poetic fancy or a dream of the childhood of our race handed down by legend and tradition, but that it was the glorious privilege into which all might enter who were worthy to receive it; that we should realize for ourselves that the angel of our household, the bright ministers of God and grace, were ever around us and about our path to warn and to instruct, to soothe and heal and bless, if we would but uplift the bars and unloose the bolts and throw wide open the door of our hearts, and keep its chambers swept and garnished, pure and sweet and fragrant for their hospitable entertainment.

"But when the heart is full of sin,
And doubt beside the sofa waits,
They can but listen at the gates,
And hear the household jar within."

A Lay Sermon on Medial Ethics.

Harry Powell's Proposal Criticized—Its bad Taste and Untenability Strongly Argued; the Reply of Henry Slade to a Challenge from a Committee Approvingly Cited. A Review Involving a Vital Principle of first Importance to all Concerned.

To the Editor of the Religio-Philosophical Journal:

No true friend of Spiritualism can read the article in your last issue, entitled, "W. Harry Powell on the War Path," without deep regret, and without sincerely and heartily wishing that mediums would always recognize their true relation to its phenomena. There is a radical difference between the instrument and its operator. It seems wholly unbecoming for the mere instrument to put on boastful airs, and to send forth challenges and defiance to a contest of medial powers. How perilous for it to offer to bet \$1,000 on the production by it of a given class of spirit phenomena, over which, if genuine, it has not the slightest control.

A certain committee once offered Henry Slade to donate \$500 to any charitable institution, if he would give them proofs of direct writing by the spirits. Mr. Slade made to this offer a dignified and manly reply, from the standpoint of true mediumship. He said:

"You propose that I shall write a line across a slate, or cause a pencil to write a line, without myself touching either slate or pencil. My dear sirs, you would have been just as consistent to have made this proposition to your nearest neighbor, as to me; because, I claim that the writing that has so often occurred in my presence, is a phenomena over which I have no control whatever; therefore I have no authority to say that it will occur again. The conditions you propose would create in me that anxiety of mind, that I could not for a moment expect the manifestation to occur."

On one occasion I was present in a public hall, when certain manifestations, which had previously occurred in the presence of one of the very best lady mediums in this country, were being discussed. This lady had given a sitting to three very intelligent gentlemen, who were quite positive in their belief that spiritualism could give no valid reasons for its existence. They felt perfectly sure that they should be able to detect the methods by which the supposed spirit manifestations should be produced. But the manifestations were so remarkable, produced in the open daylight, without the slightest apparent agency of the medium, that these gentlemen were astounded. While not convinced that spirit power was exercised in their production, they were nevertheless ready, at the public meeting, to state what they saw, and to declare that the medium, in their opinion, was not an active instrument in its production.

One of the gentlemen, expressing a desire to investigate the matter further, said, if the medium would, the next day, produce similar phenomena, under conditions which he should prescribe, he would give her \$500. This offer was a temptation too powerful for the medium to resist.

The possession of so large a sum of money would be a God-send to her. While she hesitated and frankly expressed her utter inability to produce the manifestations by any power of her own, still she very modestly said, "I will try." She did try, and failed. She afterwards said, that her controls told her, "This was your undertaking. You said you would try. We stood aside and gave you full opportunity to show what you could do." Her controls also said, in further explanation of the matter, that they were unwilling to aid the medium in the production of the desired phenomena, because it would tend to foster in her a mercenary spirit, which would greatly injure, if it did not wholly destroy her usefulness; that their object in using her was to show to the world the fact of the immortality of the soul, and also the fact that spirits could return to this earth, and through such instruments, communicate with us; that while they desired their mediums to be properly rewarded for their services by those who sought them, yet mere money-making by the mediums is no part of the purpose or object of spirit control.

I have no personal knowledge of the mediumship of Mr. Powell, but I am quite willing to assume for the purposes of this review of his communication, that he is, in all respects, a genuine, honest, and truthful medium, wholly guiltless of any fraud, trickery, or imposition in his mediumship. It is because I assume this to be true, that I so deeply regret the tone, temper and character of his action. I can easily understand that, being such a medium, his indignation should be aroused, even to a white heat, upon hearing of the fraudulent attempt of Mrs. Stewart and her "committee" to simulate his phase of mediumship. But knowing her public reputation for such things, and the character of those who are styled her "committee," it is greatly to be regretted that he should have placed himself so nearly on her and their level, as he did, by an offer to bet that she could not do what he asserts he can do. For a moment, consider the unfortunate position in which Mr. Powell places himself in this contest.

He says: "I. W. Harry Powell, of Philadelphia, will meet Anna M. Stewart in a test séance, for the sum of \$1,000," under certain conditions which he prescribes. He then proclaims that if Mrs. Stewart should produce manifestations similar to his, "I agree to forfeit the amount, a like amount to be paid by her to me, if she fails to produce them." He says to the "committee," "I defy you to meet me in any test." He says to the public, "I issued a challenge for the great medium to meet me in a test séance, but up to the present time she has failed to do so, nor dare she or her committee. My challenge still remains open."

Thank the Good Father and the Angel World that this is not the tone, the temper, the spirit or the method of their proclamations to us. They come to us with no flourish, no boasts, no challenges, no defiance. Their influence is gentle and loving.

Now it seems to me, that such a challenge could have been made by Mrs. Stewart, or her "committee," with entire propriety; because there appears to be no doubt that she and they control the conditions under which their performances are given. They know what they can do, and how they can accomplish it. They are the directors and masters of their shows. This has been proven too many times and too conclusively to admit of a doubt. To bet that she can perform a certain trick, or simulate a certain manifestation, would be quite in the line of Mrs. Stewart's performances. Since she and her "committee" alone direct and control her exhibitions, and prescribe the conditions under which they are given, she and they know just what she can do, and they can bet on the result with a high degree of confidence that they can name the winner.

But what right has an honest, genuine and true medium to even assume to do anything; much less to bet that he can do it? What right has he to offer to gamble with his gifts? At the very most, he is but an instrument, and if a highly developed and reliable medium, but a passive instrument. He has no power, of himself, to produce the slightest spirit manifestation. If genuine manifestations of spirit power are produced in his presence, they are produced wholly by spirit power, without any aid from him. He has no right to proclaim what manifestations will be given at any particular time or place, or even that any will be given. How presumptuous, then, to offer to bet, or to send forth challenges, or to defy others to meet him! It would seem, that for the time being, Mr. Powell forgot that he is but an instrument, and more, that he is but an instrument in the hands of those who never adopt such methods of promulgating the truths of the spirit philosophy. By these acts he came dangerously near placing himself on the same plane with those he challenged and defied.

SANFORD B. PERRY.

A Characteristic Letter from Dr. Wolfe.

He tells why he has been silent; Denies the rumor that he has renounced Spiritualism; Talks about Sunday; Pays his respects to the Naught Commercial Man and adduces a striking prophecy which he did not credit when uttered.

DEAR BROTHER:—The old year slipped away before I could answer your last letter, to let you know how it was. I neglected to reply to the one preceding it. This I will now do. For more than a year, I have had two legal investigations on my hands. These so occupy my time, that I have scarcely any for friendly correspondence. If there is any thing in this world more than another, that is calculated to take the sweetness out of a man's nature, it is a law-suit. If it won't acidify the milk of human kindness, especially when your adversaries are ungrateful wretches, then I don't know what will.

If I have appeared to you to be uninterested in your noble work, and indifferent to the success of the great mission of modern Spiritualism, I am not what I seem.

A few days ago an intelligent woman in this city, who moves in the wealthy circles of society, said to me, "I read in a paper, some time ago that you had renounced your belief in Spiritualism! Is that possible?"

"No madam," I replied, "I have no belief: Spiritualism deals with facts, and when we master these we have knowledge. The manifestations of modern Spiritualism spring from fixed principles or laws inherent in the dual organization of mind and matter. They are co-existent with the verities of mathematics, and as old as any other attribute of Deity."

If occasion favors and you think it worth while, deny any report you may hear or see to the effect that I have intimated, by word, sign or deed, a lack of confidence in the spiritual phenomena, such as I have personally witnessed more than one hundred times. I am not the material to make a martyr of, and yet, in the face of a good deal of persecution, I think my testimony to the credibility of the facts, *per se*, of modern Spiritualism, could be given straight and direct. Among the most important truths Spiritualism has revealed and demonstrated to the world, is that which teaches that there is no death—that all those who have passed from earth, from the dawn of human existence to the present time, "still live," and under favorable conditions can appear for personal identification, or hold intellectual intercourse with the few mortals who still dwell on this unfinished, and comparatively insignificant planet.

I have not seen the paper in which the report of my renunciation of spiritual intercourse appears, but as my informant so that effect, is entirely reliable, the suspicion must be removed at once.

There are several matters that believers in the phenomena of Spiritualism are engaged in, that I do not like, although I may be wrong in opposing their efforts. I allude (1) to their trying to organize as a body of men and women, into a society, for the purpose of advancing the cause of modern Spiritualism; and (2) to their trying to make a Sunday institution of spiritual phenomena.

I object to the first proposition, because such organization will in time hatch out a nasty brood of little ugly priests, who will soon feather with holy vestments and consecrated divinity, and oracularly teach that "Whatsoever they bind on earth shall be bound in heaven, etc." There are too many such organizations now in existence for the good of the race.

I object to the second proposition, because Sunday is no more sacred than Monday, and the discrimination made in its favor inures to the enslavement of the human mind. I have sensed the spirits as well as my own intelligence on this subject, and they say, "Credists have stolen Sunday and with it the livery of Heaven to serve their selfish ends." Spiritualism is not a Sunday institution. The mission of the Harmonial Philosophy is to pervade all minds, among all classes of men, every day in the week; figuratively, it is to go into the work-shops, and take the toiling brother by the hand, and assist him in his struggles against poverty and ignorance; to develop his manhood by educating his latent powers at all times.

Less than ten years ago, when Mrs. Mary Hollis, of Louisville, Ky., gave marvellous spiritual séances in this city, hundreds of intelligent men and women visited her and were soundly convinced of the truth of spirit intercourse. These convictions were carried into some of the best homes of Cincinnati. At the time of these occurrences, by request of the editor of the *Cincinnati Commercial*, re-

ports of them were prepared and printed in that journal. These reports excited curious interest wherever read, and the paper printing them was in great demand. At that time the *Cincinnati Commercial* stood at the forefront of independent journalism west of New York, and enjoyed from its patronage, a princely income. The editor, Mr. Halstead, had won a national reputation as a clear thinker and fearless writer. His position viewed from any and every standpoint, was every way desirable.

In the plenitude of his power and at the zenith of his ambition, from some personal consideration, he made open and unrelenting war upon Spiritualists and Spiritualism. This he continued for years. He became unreasonable, unjust, persecuting and vindictive. Hundreds, thousands, who had read his paper with admiration, and who regarded Mr. Halstead as an able and useful man, gradually cooled. The paper lost patronage, its circulation diminished, its influence is gone. With the close of the year just ended, the great *Commercial* has consummated a business arrangement with the *Cincinnati Gazette*, which it would have consented to do only in *extremis mortis* and which is pitiful to think of.

In Mrs. Hollis's séances the spirits frequently predicted this termination of the life of this great *Commercial*. Thinking their wish might be father to the thought, I disbelieved it, but here it has come to pass, and none more sincerely regrets the event than

Yours Fraternally, N. B. WOLFE.

Cincinnati, Ohio.

Is Alum Poisonous?

Dr. Hall's *Journal of Health*, in a recent issue, says:

"This question has caused a good deal of discussion. Alum is used by many bakers to whiten their bread, enabling them to use an inferior flour. It is more extensively employed as a cheap substitute for cream of tartar in the manufacture of baking powders. It has not been considered immediately dangerous; although if continued it induces dyspepsia and obstinate constipation. But the fact that many cases of poisoning have occurred from baking powders which contained alum, puts the question in a more serious aspect, and prudent people will exercise caution in the selection of baking powders."

"Under what conditions, then, does this substance—formerly used only for mechanical purposes—become poisonous? They are certainly obscure, and at the present we can only surmise what they may be. We suspect that the cause exists in the individual poisoned; some peculiarity of the constitution producing a morbid change in the secretions of the stomach, with which the alum combines and forms an active poison; or the secretions may be healthy but in unusual proportions, and that these less or greater proportions, in combination with the alum, constitute a poison."

"For example, two parts of mercury and two parts of chlorine form calomel, which is not poisonous; but change the proportions to one part of mercury and two parts of chlorine, and we get corrosive sublimate, which is a deadly poison."

"Then, again, we know nothing of the causes of constitutional peculiarities. Why is it that one person can eat all kinds of green fruits and vegetables with impunity, while the same course might cost another his life? One person can handle poison ivy and sumac without being in the least affected, another is poisoned if he approaches to within ten feet of them. Out of a family residing in a malarial district, some of the members will suffer half the year with fever and ague, while the others will enjoy excellent health during the entire year. Foods that are wholesome to some persons are actually poisonous to others. This is especially true of some kinds of fish. There is no safety in taking alum into the stomach, as it is shown to be always injurious, and often dangerous. Baking powders properly compounded, and containing pure cream of tartar instead of alum are more convenient than yeast, and bread and pastry made with them are just as wholesome, and far more palatable. We are in entire sympathy with the manufacturers of the Royal Baking Powder—who commenced and are vigorously conducting the war against the use of alum in baking powders."

"Before committing ourselves, however, we made tests of a sufficient number of baking powders to satisfy ourselves that the substitution of alum for cream of tartar in their composition has not been over-estimated, while a careful examination of the Royal Baking Powder confirms our belief that Dr. Mott, the Government Chemist, when he singled out and commended this powder for its wholesomeness, did it wholly in the interests of the public.

"We do not hesitate to say that the Royal Baking Powder people deserve the gratitude of the community whom they are endeavoring to protect.

"Will not some prominent manufacturer of pure candies follow their example, and expose the secrets of a business that is doing untold mischief to little children?"

Baptist Pastors on Miracles.

Some Suggestive Stories About Cures by Prayer and Faith.

The Rev. Dr. G. W. Sampson read a paper on miracles and cures by faith at the meeting of the Baptist Pastor in Murray street yesterday, in which the conclusion was reached that modern miracles were restricted to the law of nature, but that cures were inspired by faith. He told a story of a woman who was treated by Dr. Hammond. The woman believed she could be cured by the application of Lourdes water. Dr. Hammond told her he would apply Croton, and if that did not help he would apply Lourdes. He applied Lourdes, but she, supposing it to be Croton, refused to be cured. Dr. Hammond then tried Croton, and the woman, believing it to be Lourdes, was healed. The Rev. Dr. Charles Rhodes said God was as capable of working miracles at this time as in scriptural times, but he was always wary of them. He related the wonders performed by a certain physician who once visited New York. The doctor went into the room of a bed-ridden woman and bade her rise and walk. She did so. The Rev. Dr. D. C. Potter, the moderator, said he knew of a wonderful case. Instead of some one ordering the woman out of the house fire was applied and the effect was the same. The Rev. J. G. Shreve, of Yonkers, told of a young woman in that city whose sight was restored after putting drops of oil on her eyes and praying. The Rev. Dr. Thomas said miracles were not confined to marvels in healing. A young woman who believed in faith hired a house

in Brooklyn at \$450 a year, but she had no money to pay the rent. Dr. Thomas saw that the first month's rent was paid, and the young woman tried to induce the agent to have faith for the remainder of his pay. A young woman in New Haven was cured by a doctor in Boston. Dr. Thomas questioned her rather sharply, and her reply made him a little cautious. She said the greatest obstacle to her cure by faith was the ministers, Dr. Sampson spoke of a woman ill with typhoid fever who was not expected to live. Prayers were sent up for her and she recovered. The Rev. William Jackson, a colored preacher of Newark, said he fully concurred with Dr. Sampson. He had something very important to say. He was trying to free a church. He went to a brother and asked him for help. The brother told him to come again. Brother Jackson asked the brethren to pray that the man might open his pocket, and he promised to tell them all about it at the next meeting. Dr. Kerfoot, of Baltimore, told of a sick brother who was prayed for. He went to a brother and asked him for help. The brother told him to come again. Brother Jackson asked the brethren to pray that the man might open his pocket, and he promised to tell them all about it at the next meeting. Dr. Kerfoot, of Baltimore, told of a sick brother who was prayed for. He went to a brother and asked him for help. The brother told him to come again. Brother Jackson asked the brethren to pray that the man might open his pocket, and he promised to tell them all about it at the next meeting. Dr. Kerfoot, of Baltimore, told of a sick brother who was prayed for. He went to a brother and asked him for help. The brother told him to come again. Brother Jackson asked the brethren to pray that the man might open his pocket, and he promised to tell them all about it at the next meeting. Dr. Kerfoot, of Baltimore, told of a sick brother who was prayed for. He went to a brother and asked him for help. 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PHILOSOPHICAL

L. O. Draper

THE ARTS AND SCIENCES, LITERATURE

DEVOTED TO

ROMANCE AND GENERAL REFORM.

HARMONIAL PHILOSOPHY

BAKER-ED-CHICAGO.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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No. 21

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, Information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communication, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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NEW VIEWS OF THE BIBLE.

An Extraordinary Sermon by the Rev. Dr.

R. Heber Newton.

A New Christianity Offered in One of the Chief Churches of the Protestant Episcopal Denomination—An "Impotent Threat" in the Apocalypse—Prophets and the Psalms.

(New York Sun.)

The Rev. R. Heber Newton preached the remarkable sermon that is printed below in All Souls' Church, Anthon Memorial (Protestant Episcopal), Dec. 31st, 1882.

Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction in righteousness.—2 Timothy, iii, 16.

The old view of the Bible is fading upon the vision of our age. You have probably all perceived this more or less clearly. I have uttered the conviction which many of you have held in secret, with misgivings and self-reproaches, and have shown you some of the many reasons why this view could no longer be held by men of open minds. The new view of the Bible is as yet vaguely caught, and, therefore, the power is feebly felt. According to their natures men are indulging in flippant flings at a vanished superstition, or grieving silently over the disappearance of the ancient light which ruled the night of earth. I have sought to clear your vision of the new moon rising upon us, the same holy light God set in the heavens of old, though changed in the altered atmosphere of earth.

I propose now to translate the generalities of the previous sermons into some practical applications. I want to-day to make more distinct certain wrong uses of the Bible which grow out of the old view of it; wrong uses out of which great mischiefs have come to the cause of true religion, and great trouble to individual souls; abuses which fall away in the light of a more reasonable understanding of the Bible. The Bible viewed as a book let down from heaven, whose real "author" is God, as the Westminster Catechism affirmed; a book dictated to chosen penmen and written out by their amanuenses under direction which secured them against error on every subject of which they treated; a book thus given to the world to be an authoritative and infallible oracle for human information on all the great problems of life—naturally calls for uses which, apart from this theory, are gross and superstitious abuses.

It is a wrong use of the Bible to set it in its entirety before all classes and all ages. On the old view of the Bible no man might dare to cut away portions of it in public reading or home instruction. The horrible atrocities and brutal lusts of the early Hebrews, and the coarseness of their later days, as unbearable by modern ears as the rough talk of Shakespeare's ladies, had all to be read to mixed assemblies of young men and maidens, and be read with blushing face by the pure mother to the pure children at her knee. For us, who see the Bible in its new light, there is no necessity for a minister to offend against the taste of a refined age, or for a mother to introduce the unsoiled soul of her child to evil, by reading straight through the successive chapters of the Bible. It has been left for Protestant piety to excel Romanists and Jews in superstition. The Church of Rome, as you know, discourages the use of the Bible by her laity, erring in the other extreme. The Jewish rabbis had a saying that no one should read the Canticles

before he was thirty years of age. If you follow the public readings of the Bible in this church from your own Bibles, you must often appreciate the relief such a rule brings. Use the Bible in this way with your children at home. Who would think of an indiscriminate use of the original Shakespeare? Stage managers cut him so freely for rendering before grown up folk as to have made another Shakespeare. He who cares for his children's innocence will set before them an expurgated edition like that of Rolfe. So we should use at home such an expurgated edition of the Scriptures as "The Child's Bible," published by Cassell, Petter & Galpin of London. No timid soul need fear that impotent threat in the last chapter of the Revelation:

"If any man shall take away from the words of the book of this prophecy God shall take away his part out of the book of life." That sounds like the ruling passion strong in death of the Son of Thunder, who in youth asked if he should call down fire from heaven upon a hamlet which did not welcome Jesus, and was well rebuked for his zeal by the gracious Master. A writer who was sure of his inspiration would not have appended such postscript. This book, judged by Mr. Moody's test of inspiration, is one of the least inspired of the New Testament books. Paul would have not bolstered up his writings with such an imprecation. It is part of the human weakness through which the voice of God speaks, taking its tone from the defects of the instrument. Heed it not!

It is a wrong use of the Bible to accept its utterances indiscriminately as the words of God, to quote any saying of any speaker in its pages, or any deed of any actor in its histories as expressing to us the mind of God. Such use of the Bible is thoughtlessly common. Some time ago before going into a church in whose service I was asked to participate, I ventured to show some slight hesitancy in using certain Psalms which were set down in the Psalter for the day. When asked why, I mildly answered that I could not ask a Christian congregation to join with me in singing after the embittered Jews in Babylon:

"Remember, O Lord, the children of Edom, in the day of Jerusalem. How they said, 'Down with it! down with it! even to the ground.' Oh, daughter of Babylon, who ought to be wasted. Happy should he be that rewardeth them as thou hast served us. Happy shall he be that taketh thy little ones and throweth them against the stones."

Nor could I ask the people to unite in praying:

"Make their nobles like Oreb and Zeb; ya, all their princes as Zeba and Salmana."

I had in mind the fate of Oreb and Zeb and of Zeba and Salmana, splendidly brave fellows even in their death, as told in the seventh and eighth chapters of Judges, where you can learn what sort of prayer this of those savage Jews was. Naturally, as I thought, I objected to voicing such heathen imprecations in the nineteenth century of the era of the Prince of Peace. My good friend, with a look of amazement, replied, "Why, these Psalms are in the Bible." That ended the question for him.

This incident is typical of a vast quantity of wrong abuses of the Bible. So our American slaveholder read the word of the ancient tradition, "Cursed be Ham," and smoothed his troubled conscience. They were fulfilling the Divine will in breeding black cattle for the auction block. Piety and profit were one, and godliness had great gain and some contentment also. So the extermination of the Canaanites, for which the Hebrews pleaded long after the Divine order, and for which they had substantial warrant in the destined determination to rid the land of these corrupting tribes and make room for the noble life Israel was to develop, has been the stock argument of kings and soldiers for their bloody trade. Thus poor human consciences have been sorely hurt and troubled as they read, in stories such as those of Jael and Sisera and Jacob and Esau, of acts which better nature instinctively condemned. They have felt themselves arraigned in the judgment of God.

If indeed the Bible is a book let down from the skies, of which God can be called the author, then all such uses of it are correct enough, and in those dark and savage words and deeds I must read the words of God and the deeds he holds up to our admiration and invitation; only then I should reject the Bible and perhaps forswear God, as so many are doing who say with Maurice to the old theologians, "Your God is my devil."

If, however, the Bible is the national library of the Jews, I must expect to find all sorts of early Jewish notions in ethics and religion bodied in the words of the speakers they introduce, and the deeds of the men of whom they tell the tales. Fancy a man quoting Shylock when he pleads for his bond, or Iago's devilish innuendos against Desdemona's purity, as showing what Shakespeare liked or what he would have us imitate!

If the Bible is the record of real revelation which came in the spirits of ancient men through the historic growth of conscience and reason, and if these books are the literature embalming that growth of a people out of pure ethics and spiritual religion, then I must look to find all sorts of crudities and crassnesses in the representation of God, and all phases of moral life, as part of the error and imperfections of which they had been educated. These deeds and words are the milestones in the path of promise by which Judaism reached Christianity. If the individual is to reproduce the story of the race

as our wise men tell us, then the words and deeds are in the Bible to carry us through the same course of education, to exercise our consciences in discriminating right from wrong, and to lead us to grow out of such conceptions and desires toward the spirit of Christ.

It is a wrong use of the Bible to accept everything recorded therein as necessarily true. If the historians were simply the amanuenses of the Infinite Spirit, then of course they could not have erred in anything they recorded. If they were ordinary writers, trying to tell the story of their people's growth, searching court archives, state annals, old parchments of forgotten writers, consulting the traditions of town and village, using the material in the best way their abilities enabled them to do, using all to teach virtue and religion, for which alone they were specially qualified of God, then all questions of historical accuracy are beside the mark. Nothing in their inspiration guarantees their historical accuracy, or their philological learning in using old poets' words hardened into facts, or their critical judgment in detecting exaggeration. Are we to wait anxiously upon the latest Assyrian tablets or the freshest Egyptian mummy to confirm our faith that God has spoken to the spirit of man? Are we to quake in our shoes when a few ciphers are cut off from the roll of Israel's impossible armies? If much that we read turns out tradition and myth, are we to find a painful alternative between a blind credulity and as blind a skepticism?

Has it been such comfort to us to read the doings of Samson as actual history, slaying a thousand men with the jaw bone of an ass, that we should resent the translation of this impossible hero into the Semitic Hercules, a myth? Or if, perchance, the historian accepted from remote antiquity the account of great deeds and striking events as they were told at the camp fires of the Hebrew nomads, or in the merry makings of the Palestine villages, with an ever growing nimbus of the marvelous around them, and if thus impossible marvels are reported to us soberly, are we to be compelled to accept them uncritically or reject the Bible altogether? Perhaps Elisha's iron axe head did swim upon the water. I am prepared to believe almost anything after our spiritualistic mediums and their expositors. Whether it did or did not concerns me not. I shrug my shoulders and read on. I cannot make out the historical fact which was at the basis of the Red Sea deliverance, nor do I care much to make out this or any other Old Testament miracle. If I felt obliged to accept literally these stories or to lose my faith in the voice of God which speaks through the men of the Bible I should care greatly. Those who can believe the story of Elisha and the bears or of Elijah's ascension into heaven may; those who cannot need not, and both alike should reverently read their Bibles, not for those tales of wonder, but for the still small voice of the eternal spirit sounding through holy lives and holier aspirations until he came whose life was the Word of God, the Wonderful.

It is a wrong use of the Bible to consult it as a heathen oracle for the determining of our judgments and the decision of our actions. The pagans, even such grand old pagans as the Romans, before undertaking any important action would solemnly consult the auspices. Men with reason given them of God would stand anxiously around the steaming entrails of a bird to find out whether the fates were propitious to their undertaking. Great Generals would open delay a campaign according to the intestinal revelations of a goose. Intelligent people use the Bible in some such way. When at a loss how to proceed, instead of calmly consulting their own judgments and the judgments of their wisest friends, and then acting like reasonable beings, men and women will open their Bibles and at random let their eyes rest on the first verse, which arrests their attention, and accept any possible bearing on the question in hand as the voice of God. The journals of John Wesley and other eminent men contain examples of this abuse of the Bible. I call it an abuse for such acts degrade the Bible to the level of a heathen oracle. Isaiah, like all the great prophets, habitually contrasted the true and the false communications of the Divine will by the test of the reasonableness of their manifestations. The real prophet heard the voice of God, not so much in dreams and visions as in the calm and sober working of his mind illumined from on high. The oracle was the antithesis of the prophet. The oracle represented unintelligent, unreasonable, magical means of getting at a desired knowledge. The prophet represented the intelligent, reasoning, natural means of getting at that knowledge; the lighting of that candle of the Lord which is the spirit of man. The word of God which comes to man is the Divine Reason, of which each human reason is a ray. To train and use that reason in all our exigencies, humbly looking up to the Eternal Reason to let his light in us is pure and clear, is the way to have the word of God.

To consult the reason of the holy man of old on themes whereon they were qualified to speak is rational and right. To make of their writings a new oracle of whose mysterious meaning we are to guess as the ancient Greeks puzzled over the message of the Delphic shrine, is to revive Paganism in Christianity. No prophecy was written centuries ago with reference to your private affairs. All that is there written concerned men and affairs of those days. The principles there ap-

plied will help you now, if you will take the trouble to search for them, for principles do not change like fashions.

It is a wrong use of the Bible to go to it as the heathen went to their oracle, for divinations of the future. The inspiration of an oracle was proven by the success of its predictions. In the same way men have turned to the Bible as a sort of sacred weather bureau, a book which, if we could only interpret its mystic utterances, would tell us what things were going to happen upon the earth. I remember a number of years ago an eloquent Irish divine who came to this country on a great mission. His first sermon was on Ezekiel's vision by the Chelar. He said this was the age of science, and such a marvelous science could not have escaped the vision of the prophet. The mystic creature which the prophet saw, with wheels, whose appearance was like burning coals of fire, which turned not as it went, and so on, was the locomotive! Let any political crisis occur, and some sage will write a book showing how Daniel had foretold just this issue of diplomacy. America, the restoration of the Jews to Palestine, and the Church of Rome especially inspire these crazy conjectures. This mad and maddening use of what, rightly read, are noble and instructive books, grows out of a misunderstanding of what are the functions of Hebrew prophecy.

Prophecy has been taken as a synonym for prediction. There is not much verbal difference between foretelling and foretelling, but there is a vast difference for the purposes of religion. Take prophecy as the synonym of foretelling, and the essential function of the prophets was predicting. They were supposed to have been busy in predicting the things which should come to pass in the far future. The success of these long-range predictions was the demonstration of their being charged with miraculous powers. The prophecies constituted the chief evidence for the supernatural character of the Bible. Of course, with this theory in the mind of the Church, a predictive character would be read in everything capable of bearing it, and so the history of the Hebrews, the eloquent oration of their great statesmen the pious long-anticipations of their hymn writers, became mystic anticipations of everything in the heavens above, or the earth beneath. But Hebrew prophecy never was the synonym for prediction. The prophets were "men of the spirit" whose pure natures mirrored the supreme laws of earth, the moral laws, whose intuitions made applications of those laws to the policies of statecraft, and enabled them to divine the issues of the stirring events among which they lived. Their glory is that they saw above the brute force of great empires the might of right, and dared to vision its triumph, and that history has verified their moral insight. But they chieftly spoke of things shortly coming to pass upon the earth, in these predictions they were often mistaken, even as often in error as in the right. We never hear of these unfulfilled prophecies, but they are in your Bibles. They should teach you what the prophets tried so hard to teach their own countrymen; that the essential distinction of the true prophet was not that he predicted the future, for this they scornfully left to the false prophets, the oracles of pagan Jews, but that they foretold the inner mind and will of God. I believe I know of no one passage of the prophets which can be fairly said to point any event beyond the near future of the writer. Only in so far as they spoke of the ideal forces, of moral victories, did they launch out upon the far future. But you say, do they not surely point on to Christ? I answer both no and yes. Of any mere literal prediction of the events and incidents of his life I know none. The many passages that have been made to read like predictions of his miraculous birth, his sale for thirty pieces of silver, and so on, refer to passages and experiences in the time of the writers. Isaiah expressly says so about the Virgin—that is, the young bride who was to conceive and bear son. Before he should be able to distinguish right from wrong the rebirth of Jehovah to Israel, would come. True it is that the gospel called that of St. Matthew goes through the life of Jesus making such use of the Old Testament words; but this was evidently done by some pious Jew, who regarded the Old Testament as our good people still do, and after the fashion of preachers, made application to Christ of words never meant for him. This use of the Old Testament is pushed to absurdity in books over which I have toiled, which gave one the "Gospel of Littitius" or "Christ in the Psalms," fitting every word of every Psalm into the lips of the dear Lord, and showing the relations of Christ and the Church in the charming love idyl of some ancient Hebrew, known to us as the Song of Songs.

There was, however, a real pointing onward to Christ, but it was ethical and spiritual. The nation's hope of restoration gradually shaped the form of an ideal king; the nation's conscience gradually shaped the form of an ideal character, while the two expectations blended historically in him who lived the human ideal visioned by holy men of old and enthroned himself in the hearts of men as Lord though not alone of Jewry. The whole history of the people is a growth of the religion of Christ, and that is the wonder of it. But the Chinese puzzle book of prediction exists nowhere save in the imagination of the readers.

Let us pause here for to-day. And let us take home as the heart thought of the morning an assurance which may comfort us as we stand under the shadows of Christmas. If

the dear Christ's throne stood on any such flimsy basis of prophecy as men have built up beneath it, then, when the underpinnings came tumbling out, as to-day they are doing, we might fear that his authority was dropping in with them and that no longer we were to call him Master and King, and that criticism had pronounced his *decease*. But that throne really rests on a nation's growth of the human and Divine ideal; and this nation's growth was only on the same general lines as all other races' progress religiously—on humanity's evolution of the human and Divine ideal. Man's best and noblest life aspires after an ideal which is Christ's character. Man's best and noblest thoughts of God fashion a vision which is the God revealed in Christ. He is Humanity's "Master of Life."

The Church of the New Spiritual Dispensation.

To the Editor of the Religio-Philosophical Journal.

The few months that this Church has had an existence, have been sufficient to warrant its founders in believing that its stability is assured. And why should any person have conjectured any other result? In Brooklyn with its 650,000 people so full of churches which are so very acceptable, too, in creedal appointments, that one church

"Oahspe, the New Bible."

COMMENTS BY PROF. ALEX. WILDER.

To the Editor of the Religio-Philosophical Journal:

I have not been inclined to be partial to professed revelations and the various assumptions of spiritual authority put forth under a pretext of some divine commission. What may be obligatory on the faith or conscience of another is not for that reason binding upon me.

In considering the new book, "Oahspe", I am guided by this sentiment. One of the early Christian writers has certified to us that "prophecy came not by the will of man, but that holy men spoke as they were influenced by a holy spirit."

I see no good reason to presume any inferior afflatus for "Oahspe" unless it is apparent, in the doctrine or other aspects which the book may present. Other literary works have been given to the world, equally independent of the volition or purpose of the writers, and have secured a candid reception nevertheless. John Bunyan has given an Apologue to his "Pilgrim's Progress," with a similar explanation.

It is preposterous to charge the non-conformist tinker with plagiarism. Yet the *Romant des Trois Pelerins* had been written three centuries before, and an English translation printed in 1483. The "Pilgrim of Perfection" by William Bond, was also published in 1526; and Bolswaert's "Pilgrim's Progress" in 1627, with engravings and other features resembling Bunyan's work such as analogies of the "Slough of Despond," "Vanity Fair," and the "Valley of the Shadow of Death." Other treatises also were extant, as the "Parable of the Pilgrim," the "Pilgrimage to Paradise," the "Pilgrim's Journey toward Heaven," the "Pilgrim's Pass to Jerusalem," etc.

The occurring of so many analogous publications without collusion is not hard to explain with perfect candor and justice. The ideas and principles of the "Pilgrim's Progress" were present in the religious world of that period. Whoever breathed that atmosphere was certain of the inspiration. The art was full of it, and men like Bunyan, Bolswaert and Deouville were suitable agents to give it form and voice.

Indeed, what was Dante's "Divine Comedy," Virgil's "Aeneas," Homer's "Odyssey," but a "Pilgrim's Progress"? We can afford to be as generous and just to "Oahspe" in its debut as a new Bible. We acknowledge inspiration to the poet; and never cavil because one chances to occupy a field which had already been set off as the domain of another. The Christian complains of the Jew for not consenting to include Jesus and Paul with Moses and the prophets; and there may be somewhat of like plausibility in making a like claim for this new volume. If Charlotte Bronte had spoken truly, it is really so: "Besides this earth, and besides the race of men, there is an invisible world and a kingdom of spirits. That world is around us, for it is everywhere." If there has been a Canon of Prophesy open, then it has never been closed. "The Eternal Spirit," Milton declares, "assists with all utterance and knowledge, and sends out his seraphim with the hallowed fire of his altar to touch and purify the lips of whom he pleases."

Schiller declared that his ideas were not his own; that they flowed in upon him independent of his intellectual faculties, and came so powerfully and rapidly that his only difficulty was to seize them and write them fast enough. Mozart asserts: "Thoughts flow in upon me rapidly; whence they come, and now, I know not, and I have no control over them.... All my feelings and compositions go on within me only as a lively and delightful dream."

The story of the receiving and preparation of "Oahspe" appears to be of the same character.

What, then, of the "Oahspe Bible" itself? It seems to be of the nature of a compilation; and its style is very similar to what that of our present Old and New Testaments would be, if translated by a classical scholar of our times, without regard to the stereotyped King James's Version, which many apparently regard as even more sacred than the original text. Indeed, it often sounds affected to me, and even to be turgid and constrained. There are many strange words, and likewise familiar ones strangely changed....

This fact is not incompatible with any rational theory of the source of the volume. I also notice the peculiar orthography of Jehovah, suggested by the masonic punctuation.

The volume is too large, and its scope too extensive, to permit much to be said of its intrinsic merits. There are specimens of picture-writing and various word-symbols that it is not impossible to associate with those of the Chinese, Egyptians and prehistoric races of America. If the assumption that it is a sacred history of 27,000 years, as well as a synopsis of matters previous, may be received as substantially authentic, the curious characters may be genuine likewise.

There have been seven eras of the world, we are informed; six have passed, and the seventh is at hand. The condition of mankind is characterized as follows: In the first, he was created, prone and helpless; in the second, he became upright and able to walk; in the third, there was a numerous population living in cities and nations; in the fourth, the Beast, self, was obeyed, and men became litigious and warlike; in the fifth, they were carnivorous; and in the sixth, the Beast, Buddhist, Christian and Mohammedan; and was worshiped. The earth was divided and standing armies maintained; one-sixth of man's life and labor was given to war, and one-third to dissipation and drunkenness.

At this time the Supreme Being sent angels to the earth with his mandate to desist from carnivorous practices, to put away the worship of the four Heads of the Beast, cease from war, disband the armies, and have no God, Lord or Savior, but only the Creator, Jehovah. Those who obeyed should be called Faithists, and the others Uzians. It was in the thirty-third year of the new era that these "embassadors of the angel hosts of heaven" prepared and uttered this revelation: "To teach mortals how to attain to hear the Creator's voice, and to see his heavens in full consciousness, whilst still living on the earth." Hence "Oahspe."

Following this introduction is second fragment, entitled, "The Voice of Man." It is of the nature of a Jeremiad, an acknowledgement of sins and a prayer as from all mankind: "As those speakers to Zarathustra, and to Abraham and Moses, leading them forth out of darkness, speak thou Jehovah."

The "Book of Jehovah" follows with the dogmas which constitutes the essential sentiment of the work. It is curiously like the mode of expression in the "Laws of Men," the great text-book of Brahmanism:

"All was. All is. All ever shall be. The All spoke, and Motion was, and is, and ever

shall be; and being positive, was called He and Him. The All-Motion was his speech. He said, 'I am!' And He comprehended all things, the seen and the unseen. Not is there aught in all the universe but what is part of him."

As this is the dogmatic part of the volume, it is to note that this Jehovah is first and last, the quickener, mover, creator and destroyer, of two apparent entities, the unseen, which is potent; and the seen which is impotent, and called "corpor." With these two entities all living things were made, and man was placed over them. He gave the Supreme Being the name *E-o-oh*, or Jehovah, which is expressed by an oak-leaf fastened to a cross and surrounded by halo or nimbus. There are two worlds, the unseen denominated Es (Chaldaic, fire, foundation), and Corpor. Es fills all place in the firmament; Corpor has been made into earths, moons, suns and stars innumerable. There are also two subdivisions of Es, Etherea and Atmosphera. They are constituted by eth, the most rare and subtle of all things, existing not only by itself, but also having power to penetrate and exist within all things, even within the corporeal worlds.

The residue of the book of Jehovah is after a style compounded from the first chapter of Genesii II, Endras and modern text-books of science; and terms of Alwato character are employed in the technic.

Among the books into which "Oahspe" is divided after the manner of the Bible in the Book of Sethantes, Son of Jehovah, first God of the first Cycle, Book of Ah'shong, of the second Cycle, with a Book of Lords contemporaneous with each; then a synopsis of 16 cycles, or 48,000 years, down to the submergence of the continent of Pan, in the present Pacific Ocean, 24,000 years ago, "selected from records in the libraries of Heaven." We are told that each cycle is under the control of certain chiefs of high raised angels who occupy that particular arc of the sky. In the first cycle the "Holy Council of Orion Chiefs" appointed Sethantes to supreme control with the rank and title of first God of the Earth and her heavens. He raised up 15,000,000 brides and bride-grooms to Jehovah. Next came Ah'shong, a kind of "heathen Chinese" name, who raised a harvest of 2,000,000,000. The third cycle was under Hoo Lee; the fourth under the Chieftainess C'pe Ah'an; the fifth under Pathodocies; the sixth under Goemagak; the seventh under Goeploens; the eighth under the Goddess Hy-cis; the ninth under See'it'e'ci'us and the tenth under the Chieftainess Miscelelith. By this time the earth was full of people, but they were precocious and short-lived. Women were mature at seven, but seldom lived above 30 years. Many of the mothers bringing forth two score sons and daughters, and from two to four at a birth. It was, however, a golden age; food and clothing abundant, hundreds of thousands of populous cities, ships, innumerable, books and printing, and schools characterized this first period. But notwithstanding this spiritual greatness, they were degenerate in body, and Jehovah provided a new race. The "ground people" came forth and produced children by the women of the I'hins, that were a copper-colored race. Six cycles followed, when under the God Neph, there was no harvest of brides and bridegrooms. This divinity besought Jehovah for guidance, but received no answer. "As I try mortals so do I try angels," said he; "and as I try them so do I try my Gods. Forever and forever do I keep before them the testimony of an All-Higher." So he planned a flood and destruction; and all the continent of Pan was destroyed except Zha-pa.

It is not in my purpose to give an extended review of this volume. There are many references and expressions peculiar to the scientific and physiological notions of the present century which will be revised as knowledge becomes more thorough and philosophical. I find in many places words and ideas which belong to various old nations and worship; and am led by such facts to admire where I might otherwise turn away in weariness.

The ancient faiths of Persia, India and Egypt have contributed largely to the inspiration of "Oahspe." Many names are found belonging to Semitic, Aryan, Seriac and Ethiopic languages. It is curious, and cannot have been deceptive.

I have no wish to write this work up or to dismiss it with a sneer. Let every one who is curious read it, and judge intelligently and candidly. It is a marvel, whatever it is. The arrangement and construction are not ill; indeed, if we were to accept the work, we would find much to praise in this ingenuity. Where it approximates the faith of any ancient people, I notice somewhat of a following of their style of expression. This may be imputed to copying, but there is nothing of the sort. The resemblance is more in tone and sentiment in diction. I have a curiosity to witness the reception which the volume will receive. A. W.

"Oahspe, a new Bible in the words of Jehovah and his angels. A sacred history of the dominions of the high and mighty. A history of the world for the past 24,000 years, together with synopses of the Cycle of the world, the creation of planets; the creation of man; the unseen worlds; the labor and glory of God and Goddesses in the Etherian heavens. Oahspe is quarto, large size, over 900 pages, bound in sheepskin; price \$7.50. For sale at this office.

A Friend of Theirs.

The Prison Mission of Linda Gilbert.

(Christian Union.)

There is hardly a jail-bird in New York but knows and loves Linda Gilbert. Her tall, erect, stalwart form, her bright, cheery face, her kind sympathetic words, her deeds of genuine charity, are as familiar in the prisons of the city as was the hallowed presence of Florence Nightingale in the hospitals of the Crimea.

Her father, Horace Gilbert, was a hardware merchant who amassed a fortune, but lost most of it before his death, and her mother was at one time a missionary among the Indians. She was born in this city, but when she was four years old her parents removed to Chicago. One morning eight years later, as she was passing the old brick prison in that city on her way to school, a hand beckoned to her from behind the grating of a cell window. A sad furrowed face—that of a man past his prime—looked out upon her, and a hollow voice asked for something to read. Every Sunday for weeks thereafter she brought him books from her father's library. At last she was called to stand by his death bed. "Little girl," he said, "you have saved my soul; promise me that you will do all your life for the poor people in prison what you have done for me." She made the promise and has kept it. She continued in school until she was seventeen, and her life for the last twenty years has been a consistent testimony to the reality of that early consecration.

She began her work in the Cook County jail at Chicago, establishing there a library of four thousand volumes, and interesting herself personally in the welfare of the prison-

ers. Libraries were also formed under her direction in several Illinois prisons, notably one in the St. Louis County jail. A single incident of her life in Chicago will illustrate her work and influence. It was in the days of the panic. Suspicious looking men were seen lurking about a house where a large sum of money had been secreted. There was no one at home but the lady and a servant girl, the head of the family being temporarily absent. Miss Gilbert was sent for to act as a protector. During the night steps were heard on the piazza. A man approached the door and tried the lock. Miss Gilbert opened the lattice of a window close by and asked: "Who's there?" The thief knew her voice and started. The alternative of starvation or stealing, he said, had driven him to such business. She slipped a five-dollar bill into his hand and bade him come to her next morning. The fellow skulked away, and six shadowy forms—his pals—vanished with him into the darkness. The house was not again molested that night. Next morning, when the thief came, his benefactress gave him a suit of clothes and paid a week's board for him in an inebriate asylum while she was trying to get him employment. A life-prisoner in the Missouri State Prison once earned her image on a stone slab in the floor of his cell. She purchased the slab for \$150, the money being sent to the convict's children. A lithograph made from it forms the frontispiece of her book, "Linda Gilbert's Library."

Miss Gilbert came to New York in September, 1873. Through her efforts libraries of from fifteen hundred to two thousand volumes have been placed in the Tombs, the House of Detention, the Ludlow Street jail, and in the workhouse on Blackwell's Island. The books are of a high literary order, and are read with delight and profit. But her work does not stop here. She visits the prisoners in their cells, listens to their stories, cares for their destitute families and when they come out assists them to an honest living. She never preaches, but sometimes she gathers the prisoners about her in the corridors and talks to them in plain, home-spun fashion, but in words which are heartfelt and are heart-reaching. She believes that desperation from inability to get work is a prolific source of crime, and her labors are chiefly in behalf of men who have preferred to steal rather than starve. For the confirmed drunkards she can do little. They are helpless and fit only for the hospital or the asylum. She has placed some families on farms in the West, where they have won a competence. For others she has found employment in the city; and 25, whom nobody would hire, have been given four or five dollars' worth of fancy soaps, perfume, blacking, writing paper or other notions, and sent out as peddlers. Some of the latter are now making as much as three or four dollars a day. Of all whom she has assisted six hundred are to her certain knowledge living honest lives. Of the rest—an unnumbered army—she has no record.

Thus far Miss Gilbert has received no salary and has been mainly the almoner of her own charity. She has invested \$7,000 in prison libraries, and an unestimated sum in private benefactions, and the most she has to show for it all is parasitic malaria, contracted by breathing the dead, poisoned air of prison cells. During the nine years she has labored in this city she has received from all outside sources \$10,592, including about \$2,200 from the city government, and \$50 from the late William Aspinwall, the only unsolicited gift she has ever received. The bulk of this amount she herself collected in small sums. She says she would rather peddle peanuts than do it again. About seven years ago a society was incorporated, known as "The Gilbert Libraries and Prisoners' Aid Association." Four years ago the society employed the Rev. J. W. Mackie to solicit funds for the work. After laboring for two years Mr. Mackie gave up a fruitless task, leaving the society \$200 in debt. The society has not held a meeting for two years. The treasury is depleted. Miss Gilbert's private resources will admit no further drain, and the work is practically at a stand-still for the want of money. As many as thirty ex-convicts applied to her for help in the two or three days following her remarkable midnight interview with a burglar, already described in these columns, but she could do nothing for them. She has plans, however, if she has not money. She proposes to obtain a large grant of land from the government in some Western Territory, a large endowment fund from the rich men of this city, and then colonize the land with 200,000 or more of New York's criminal population, dividing them into small bands and appointing one overseer for each to teach them the art of farming. She thinks that Jay Gould or William H. Vanderbilt could not make a better investment than to give \$1,000,000 to such a cause; it would make their lives far safer than detectives' or police can make them. William L. Gilbert, a wealthy clock manufacturer of West Winona, Ct., and an uncle of Miss Gilbert, has agreed to give \$10,000, to this fund whenever \$90,000 shall have been raised. One scheme in view for obtaining this amount is to send out a band of ex-convicts to give concerts in the principal cities and towns of the Union, the band to be accompanied by some silver-tongued ex-convict who shall present the cause to the people.

Miss Gilbert's theory of prison reform, perfect in the light of personal acquaintance with the evils and abuses of the present system, is worthy of remark, though its practicability might be questioned. "If I had my way," she says, "I would turn all the prisons into workshops." She would have no cells, no prison uniform, no shaving of the head, no contract labor. A portion of the prisoner's earnings should be set apart to pay his board. A certain per centage should go to his family, if he has one, and the remainder should be applied to the payment of the money value of the article stolen in case of theft, or a sum fixed by law in the case of other crimes the prisoner to be released when full restitution which the volume will receive. A. W.

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Her father, Horace Gilbert, was a hardware merchant who amassed a fortune, but lost most of it before his death, and her mother was at one time a missionary among the Indians. She was born in this city, but when she was four years old her parents removed to Chicago. One morning eight years later, as she was passing the old brick prison in that city on her way to school, a hand beckoned to her from behind the grating of a cell window. A sad furrowed face—that of a man past his prime—looked out upon her, and a hollow voice asked for something to read. Every Sunday for weeks thereafter she brought him books from her father's library. At last she was called to stand by his death bed. "Little girl," he said, "you have saved my soul; promise me that you will do all your life for the poor people in prison what you have done for me." She made the promise and has kept it. She continued in school until she was seventeen, and her life for the last twenty years has been a consistent testimony to the reality of that early consecration.

She began her work in the Cook County jail at Chicago, establishing there a library of four thousand volumes, and interesting herself personally in the welfare of the prison-

ers. Libraries were also formed under her direction in several Illinois prisons, notably one in the St. Louis County jail. A single incident of her life in Chicago will illustrate her work and influence. It was in the days of the panic. Suspicious looking men were seen lurking about a house where a large sum of money had been secreted. There was no one at home but the lady and a servant girl, the head of the family being temporarily absent. Miss Gilbert was sent for to act as a protector. During the night steps were heard on the piazza. A man approached the door and tried the lock. Miss Gilbert opened the lattice of a window close by and asked: "Who's there?" The thief knew her voice and started. The alternative of starvation or stealing, he said, had driven him to such business. She slipped a five-dollar bill into his hand and bade him come to her next morning. The fellow skulked away, and six shadowy forms—his pals—vanished with him into the darkness. The house was not again molested that night. Next morning, when the thief came, his benefactress gave him a suit of clothes and paid a week's board for him in an inebriate asylum while she was trying to get him employment. A life-prisoner in the Missouri State Prison once earned her image on a stone slab in the floor of his cell. She purchased the slab for \$150, the money being sent to the convict's children. A lithograph made from it forms the frontispiece of her book, "Linda Gilbert's Library."

Miss Gilbert came to New York in September, 1873. Through her efforts libraries of from fifteen hundred to two thousand volumes have been placed in the Tombs, the House of Detention, the Ludlow Street jail, and in the workhouse on Blackwell's Island. The books are of a high literary order, and are read with delight and profit. But her work does not stop here. She visits the prisoners in their cells, listens to their stories, cares for their destitute families and when they come out assists them to an honest living. She never preaches, but sometimes she gathers the prisoners about her in the corridors and talks to them in plain, home-spun fashion, but in words which are heartfelt and are heart-reaching. She believes that desperation from inability to get work is a prolific source of crime, and her labors are chiefly in behalf of men who have preferred to steal rather than starve. For the confirmed drunkards she can do little. They are helpless and fit only for the hospital or the asylum. She has placed some families on farms in the West, where they have won a competence. For others she has found employment in the city; and 25, whom nobody would hire, have been given four or five dollars' worth of fancy soaps, perfume, blacking, writing paper or other notions, and sent out as peddlers. Some of the latter are now making as much as three or four dollars a day. Of all whom she has assisted six hundred are to her certain knowledge living honest lives. Of the rest—an unnumbered army—she has no record.

Thus far Miss Gilbert has received no salary and has been mainly the almoner of her own charity. A society was incorporated, known as "The Gilbert Libraries and Prisoners' Aid Association." Four years ago the society employed the Rev. J. W. Mackie to solicit funds for the work. After laboring for two years Mr. Mackie gave up a fruitless task, leaving the society \$200 in debt. The treasury is depleted, and the work is practically at a stand-still for the want of money. As many as thirty ex-convicts applied to her for help in the two or three days following her remarkable midnight interview with a burglar, already described in these columns, but she could do nothing for them. She has plans, however, if she has not money. She proposes to obtain a large grant of land from the government in some Western Territory, a large endowment fund from the rich men of this city, and then colonize the land with 200,000 or more of New York's criminal population, dividing them into small bands and appointing one overseer for each to teach them the art of farming. She thinks that Jay Gould or William H. Vanderbilt could not make a better investment than to give \$1,000,000 to such a cause; it would make their lives far safer than detectives' or police can make them. William L. Gilbert, a wealthy clock manufacturer of West Winona, Ct., and an uncle of Miss Gilbert, has agreed to give \$10,000, to this fund whenever \$90,000 shall have been raised. One scheme in view for obtaining this amount is to send out a band of ex-convicts to give concerts in the principal cities and towns of the Union, the band to be accompanied by some silver-tongued ex-convict who shall present the cause to the people.

Experience is the name men give to their follies or their sorrows.—A. de Musset.

Russian—Pray to God, but continue to row to the shore.

Woman and the Household.

BY HESTER M. POOLE.
Metuchen, New Jersey.

ECHOES.

Do good for good again and again,
As the goal of your best endeavor,
And wear the exquisite silver-linked chain,
So brilliantly white, forever.

You may have, instead, the golden-linked chain
That is brighter, richer and finer.
Do good for evil, despite all your pain,
With a love that is purer, diviner.

And when you aspire such jewels to wear,
As show the wealth of the spirit,
Do good for its own dear sake, and bear.
The diamond chain you will merit.

—Harriet W. Farnsworth.

SIGNS OF THE TIMES.

Ben Butler, the new Governor of Massachusetts, thus touched upon the subject of woman suffrage in his inaugural address:

"For myself I believe that that right is given them by the constitution of the United States. By the decision of the courts I am overruled in my action on this subject, but not in my convictions. It is an experiment in our government which never has been here practically tried, for although women are allowed to vote for a single class of municipal officers, yet there are so many restrictions and impediments thrown around it that no woman with a proper spirit of self-respect ought to allow herself to pass through the ordeal to attain a useless privilege."

A nobler man than he, Ralph Waldo Emerson, wrote:

"It is very cheap wit that finds it so droll that a woman should vote. On the questions that are important—whether the government shall be in one person, or whether representative, or whether democratic; whether men shall be held in bondage; or shall be roasted alive and eaten, as in Tyre; or hunted with bloodhounds, as in this country; shall be hanged for stealing; or hanged at all; whether the unlimited sale of cheap liquors shall be allowed—they would give, I suppose, as intelligent a vote as the Irish voters of Boston, New York and Philadelphia. If the wants, the passions, the vices are allowed a full vote, through the hands of a half intemperate population, I think it but fair that the virtues, the aspirations should be allowed a full vote as an offset through the purest of the people. If you do refuse to tax, then according to our Teutonic principles—no representation, no tax."

The New York *Tribune* thus commends a new movement:

Miss Charlotte O'Brien has hit upon a scheme which promises to be useful in the future. It is to establish a society which shall act as a middleman between the employer in the West and the newly-landed immigrant in the East, advancing railroad fares and thereby securing permanent work and higher wages for the Irish man or woman, and helping to drain the Atlantic cities of a class of possible paupers. Throughout the Middle and Western States farm and domestic labor is scarce and well paid. We know villages and rural neighborhoods not ten hours from New York where honest, industrious men and women would be welcomed as a boon and settled in comfortable homes. Yet every day precisely this class of immigrants, Germans, Swedes and Norwegians, land on our wharves and wander blindly wherever chance happens to lead them.

The following summary of the work of women, is from the Boston *Commonwealth*. Although it reiterates a few items which we have noticed, it is such an excellent résumé that we take the liberty of using it almost entire. It is entitled:

WOMEN'S ACHIEVEMENTS.—BLADE AND EAR.—

THE PROGRESS OF A GENERATION.

"It is ever true in life that the Providence which prepares for us our work in the distance is preparing us in time to take up that work." The whole trend of the woman movement shows systematic progress, means to ends. The novitiate stage is fast passing. Women, under staggering difficulties, are demonstrating their fitness for professions and occupations. Left free to choose, they will do whatever their propensities or circumstances suggest. Freaks are rapidly supplanted by fixed purpose; flashy brilliancy by mental training. Laurels are earned, not bestowed as favors. Business principles are being acquired, and exactness must take the place of carelessness. Faithful study is making our sisters good pharmacists and dispensing clerks, spite of all that has been said of their special incapacity. In the formative period they require the same regimen as their brothers.

SOME EXAMPLES.

Grace Babb of Maine, stood first and passed the best examination in a class of one hundred and ninety-five at the College of Pharmacy in Philadelphia. Miss Selma Borg lectures, translates and holds an audience spell-bound. Kate Smith Wiggin lectures on the kindergarten system; Mrs. Marion P. Baxter on temperance. This field attracts very many, and the influence thus secured is destined to play a very important part. Great changes in society will eventually result therefrom. Miss M. F. Austin, Frisco county, California, has a vineyard of thirty acres in the third year, from cuttings, from which she made eight thousand pounds of raisins. Her grape product last year paid all the expenses of the vineyard, trays, boxes, platforms, etc. Miss Alice Moore of Huntington, Indiana, has been in the dry goods traffic since 1877, and her receipts foot up \$50,000 a year—the whole concern under her direct care and management. Mrs. L. E. Elliott, left with two children to support and educate, has opened a lady's fancy shoe store in Dayton, Ky. Mrs. Nellie Grace issues a daily and double-sheet weekly. Another lady owns and conducts the largest saw-mill, and a third is developing a lead mine, besides looking after a large farm.

WOMEN IN PHONOGRAPHY.

The Ohio State University has had the enterprise to secure the establishment of a school of short hand. Seventy young ladies and gentlemen are taking the course this year, for many of whom lucrative positions are awaiting. A few of the experts are already stenographic secretaries. The Wisconsin State Board of Supervision has appointed Mrs. Butler to be matron of the Northern Hospital for the Insane, and Mrs. Sarah F. Little as superintendent and steward of the blind institution at Janesville. Mrs. Mary Beecher is forewoman of a department containing two hundred girls in the Nantucket Conn., Rubber Shoe Company, with full power in reference to engaging and discharging help. She is said to have an interest in the firm. Mrs. Ada M. Bitzenbender of Ossocia, N. H., was admitted to the bar as practicing attorney, May 17, 1882. All the attorneys present freely admitted it was the best test they had ever witnessed. In recent trials for ad-

mission to the gratuitous college of New York out of nine hundred girls, six hundred and sixty or seventy per cent. passed, whereas only forty per cent. of the boys were able to enter. Of nine hundred and eighty women who are this year pursuing the higher courses of education in St. Peterburgh, five hundred and twenty-one study physics and mathematics, and only four hundred and seventeen literature.

HONORS TO THE FRONT.

Alice A. Freeman, president of Wellesley College, has been awarded the degree of Ph. D. by Michigan University. Miss Maria Mitchell, professor of astronomy in Vassar College, has received the degree of LL. D. from Hanover College, Madison, Ind., the first instance of its kind. Miss Lizzie Howard has been appointed librarian of the Peabody Institute in place of her father, A. S. Howard. She had been assistant ten years, and was quite familiar with the duties of the position. Miss Whitney has made a successful statue of Miss Harriet Martineau. Miss Alice Moore has made a "model report" of the local Woman's Christian Temperance Union, of which she is secretary. She finds time for self-culture and philanthropic labor. Mothers are in many instances devoting themselves to medical study for the better understanding and care of their families. Mrs. G. A. Dickinson has received the prize of twenty-five dollars offered by Nunes, Vaukent & Robinson, a dry goods firm of St. Louis, for the best essay on "How to wait on a customer." Miss Lelia J. Robinson of Boston, in June, took the attorney's oath in the Supreme Court room—the only woman among fifty attorneys. She had merited the congratulations which greeted her. The Silk Exchange recently established in New York, with a capital of \$50,000, to serve as a medium for the transaction of all business connected with raising and marketing silk, will benefit women as well as men, their attention tending decidedly in this direction. Miss Lelia Stout of Argos Indiana, is acting as night operator for the Peru and Chicago railroad at that point until she obtains her majority, at which time she is prepared to be admitted to the bar as attorney-at-law. Miss Mary Brewer of Philadelphia, secured the John Wannamaker prize for the best essay on "What is the best way to wait on a customer?" which Mr. W. offered for competition among his employees. There were five premiums ranging from fifty to ten dollars. Three ladies are now serving in Pennsylvania as acceptable superintendents.

RESULTS OF SUPERIOR EDUCATION.

Miss Lillian O'leott, a lady of family, education and occupation, has edited an American edition of Professor Giacomo Barzellotti's work on psychology. Miss Lillian Taylor, only child of Bayard Taylor, has rendered into German two of Edwin Booth's acting plays, for which she was remunerated by one thousand dollars. At the funeral of Mrs. Cyrus W. Truett of Candia, N. H., her four daughters were pall-bearers. Miss Florence E. Corey, of the New York Woman's Institute for Technical Design, receives \$4,000 a year for furnishing designs to a carpet factory. The eighteen who graduated at the Boston Institute of Technology, have all found situations as designers in chintz, calico, wall-paper or floor coverings. Mrs. Smith of Denver, has physical as well as moral courage, as exhibited in the assistance rendered Marshal Willcox in his attempt to secure a robber.

The above would have sounded like madcap assertions when housework, sewing and inferior teaching were the principal allotments to the sex; now they awaken no surprise, and are auguries of what is yet to be.

BOOK REVIEWS.

All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.

KINDERGARTEN HOMES. The Plans of Mrs. Elizabeth Thompson. New York: Printed by the Ohnspe Publishing Association. Cloth, \$1.00.

Rumor has connected the name of Mrs. Thompson, the philanthropist, with so many visionary benevolent schemes, that she has been induced to make public her views as to the better way of assisting the poor. She states her plans in a series of interviews with "Your Reporter" and the "Judge." Mrs. Thompson would reverse the order of benevolence and education. She says: "I would teach them [the young] how to work and how to do every thing in the easiest and best possible way. Instead of making text-books the base, I would make work the base, and make it easy, interesting and instructive. . . . We should gather up in infancy those who are likely to become inmates of poor-houses, asylums and prisons. These are the ones to educate; to be educated how to live and how to work, to be clean in body, clean in spirit and frugal and industrious." To accomplish this she would establish Kindergarten Homes where not only the physical wants of destitute children should be provided for, but they be taught to become useful citizens. In these Homes there should be both liberty and discipline, that the children may early learn to distinguish between liberty and license.

PROF. TICE'S WEATHER FORECASTS AND AMERICAN ALMANAC. Price 20 cents, postpaid. St. Louis, Mo.: Thompson, Tice & Livingston.

This Almanac gives the conditions of the weather for every day in the year, with explanations of the causes governing it and its changes for 1883. The probable weather for each day is deduced from the theory that there are Meteorological Cycles that are fixed and determined by Astronomical events. According to this theory there are four points on the Ecliptic which no planet can pass without creating electric disturbances that effect the entire solar system. Each planet, therefore, in every revolution on its orbit, occasions four Meteorological Cycles. This fact discovered by the author years ago, has been tested and verified by him and others, and found to stand with surprising exactness the crucial test of facts.

JANET. A POOR HEIRESS. By Sophia May. Boston: Lee & Shepard. Chicago: Colograph Book Co. Cloth, \$1.50.

The host of children who have found "The Dottie and Prudy Books," "Our Helen" and "Quinnebasset Girls" a source of delight, will gladly welcome another story by the same author. Janet discovers that she is only "a bone of contention" in the elegant home of her adopted parents, leaves it and bravely goes to work to support herself. The story is interesting, is well told and will sustain the author's reputation as an entertaining story teller.

POEMS AND BALLADS. By M. C. Vanderhook. Price 15 cents, pamphlet form. Allegan, Mich.: Morgan & Bailey.

This is published in memoriam of the gifted author and singer, and will be greeted with delight by those who knew the author in earth-life. He was truly an inspirational writer and his poems: "Over the Beautiful River," "Whispering Hope," and "Somewhere," cannot be excelled.

THE HERALD OF HEALTH. (M. L. Holbrook, M. D., New York.) Contents: A Model and Healthful Tenement House; Herbert Spencer's Views on Over Worked Americans; Marriage in Germany and America; A Pessimist; Muscular Training; Beecher on Brain-Wise in America; Sleeplessness; Studies in Hygiene for Women.

ST. LOUIS ILLUSTRATED MAGAZINE. (St. Louis Magazine Co., Mo.) Contents: The Burlington Route; Winter Twilight Song; "Lolo, Pobre, Cita, Mia"; Ariadne; Elsie; Timely Topics; Wit, What is it? Be Shy; Combination Philosophy; Home and Society, etc. etc.

THE SIDERAL MESSENGER. (Wm. W. Payne, Northfield, Minn.) This number contains interesting information. A full report from the principal observatories, of the Transit of Venus is given.

A COMPILATION OF THE LUTHERAN GOSPEL given by the Spirit-Gospel through the Mediumship of Mrs. Magdalena Kline, and which is called the Everlasting Gospel. Vol. I. Boston: Colby & Tick, Publishers.

These lectures are interesting, and well worthy of careful perusal, yet they should be critically examined in the light of reason and common sense, just the same as all communications from spirits. Speaking of organization under the head of Spiritualism the controlling spirit sets forth that preceding such a step as organization there must be found a physical compact of worthy and competent workers with the heavenly compact who are the master-builders. These, then receive from the heavenly compact their instructions how to allow freedom to all grades and degrees in their sphere for proper investigation and beneficial development. Then it will prosper and conquer all earthly opposition, and become the one great religion. Those persons have been already reared; yes, developed for their proper places, but are not found in one vicinity, therefore must first become acquainted by a written correspondence which will lead to a personal acquaintance, in order to form properly the agreements for a labor that will finally result in the accomplishment of a work of such great magnitude that all mortals can be led to perceive and bask in the brightness of Heaven's wisdom and glory as it is brought to earth by the compact, and given through the instrumentality of mortal beings. There is degree order in Heaven, and in the different spheres of the worlds. There is the council called the Heavenly Hierarch, the Seraphim, the Cherubim, the Justice Power, the Poets, the Students of Art, the Philanthropists, and Healers, the sphere of Inventors, Mechanics, Politicians, Detectives and Adversaries, by whom to probe mortal devotion and compel their development; errand spirits of all grades, wonder-workers, and undeveloped spirits, commonly called deceivers, because they are not reliable. They work in primary degrees for mortal development. The author makes no distinction in color or cast, for all spirits are blessed according to their worth, and consequently can work only in accord with their own knowledge, and with the force of their own degree granted them. Then there are illegal beings who often cast themselves upon mortals and do harm; but when the proper order of degrees is established, these can no longer annoy, and Spiritualism will grow and prosper like a healthy plant, grown out from chaotic forces and elements; and as it grows it will be supplied with all the elements and forces of the universe, and thus become the universal tree of freedom and salvation, yea, it will represent and become man's ultimate redemption.

The controlling spirits' opinion that there are "illegal beings"—spirits who cast themselves on mortals and do harm, will not receive the approval of these mediums who claim that evil spirits are not allowed to molest the inhabitants of earth. One spirit who steps to the front with a lecture, assumes to know something of "God's plan with man," like thousands of others who have communicated with the mortals of earth, and who reason as if they had seen God, conversed with him and know all about his past works and future intentions. The spirit claims that "God's plan with man was that through the power of his own wisdom or mind he would evolve man from the chaos of his animal existence and bring him into the intermediate spheres of God, and make him an heir of all which the immense universe would yield in wealth and wisdom, but he would also make him a co-worker in accomplishing this, and also by the processes of laws and rules laid down make man his own redeemer from all the gross matters of which the natural man partakes as a contribution from the lower chaos for the support of physical functions—the animal man in which interwoven in finer tissues dwells the divine man, who is ever striving with the external for his rights and divine recognition, and he will labor to win this race even if the task required thousands of years."

Whether this presentation of "God's plan" may be considered as absolutely true, or approximately correct, must be left to the reason and judgment of each one.

DIVORCE. By Margaret Lee. New York: J. W. Lovell Company. Chicago: Jansen, McClurg & Co. Cloth, 50 cents. 400 pages.

This is the first of a series of fiction by American writers, that the publishers propose issuing in competition with the cheap re-issues of foreign works. The binding, paper, etc., are good. The story illustrates the defects of our laws relating to divorce. It is quite entertaining. Its pictures are rather vividly drawn and are at least probable.

Magazines for January Received.

WIDE AWAKE. (D. Lothrop & Co., Boston, Mass.) Contents: Frontispiece: Baby's First Step; The First Step; A Winter Moon-rise; To-day; Absent-Minded; An Old-Fashioned Bee; The French Lesson; Decorative Plaque; The John Spicer Lectures; The Silver City; The Three Fishers; A Winter Garden; Bed-Time; The Christmas Monks; Speaking Distinctly; The "Miz;" Christmas Steds; The Wolf and the Goslings; Old Caravan Days; The Christmas Stockings; Cookery for Beginners; Tangles; Music; Pleasant Authors for Young Folks; Through a Microscope; Famous Trials; A Boy's Workshop; Ways to do Things; Anna Maria's Housekeeping; What to do about it; Wise Awake Postoffice. This number of *Wide Awake* will be found fully as interesting as the Holiday issue. It has seventy or more beautiful and appropriate illustrations with a variety of Stories, Poems and articles by the best writers and authors.

THE MAGAZINE OF AMERICAN HISTORY. (A. S. Barnes & Co., New York.) Contents: Plymouth Rock; Boston; Plymouth before the Pilgrims; Samoset and New England Colonization; Evacuation of Charleston, S. C.; Summer's Andrew Jackson; The Confederation Period; Reprints; Original Documents; Notes; Queries; Replies; Societies; Literary Notices.

THE HERALD OF HEALTH. (M. L. Holbrook, M. D., New York.) Contents: A Model and Healthful Tenement House; Herbert Spencer's Views on Over Worked Americans; Marriage in Germany and America; A Pessimist; Muscular Training; Beecher on Brain-Wise in America; Sleeplessness; Studies in Hygiene for Women.

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THE JOURNAL OF SPECULATIVE PHILOSOPHY (D. Appleton & Co., New York), for July, comes to hand some months late. The leading article is from the pen of Dr. Shadworth Hodgson, well known as the author of a number of profoundly thoughtful books on Time and Space, Theory of Practice, etc. A short article by the celebrated Polish philosopher Trentowski, on the Sources and Faculties of Cognition, is translated by Professor Podhelski. John Dewey writes on the Pantheism of Spinoza, his studies show the highest qualities of analytic power and insight. Professor Soldan continues his translation of Hegel's Philosophy of Religion. Mrs. Sewall writes on the Idea of the Home, historically and philosophically. Dr. Alexander Wilder edits The Chaldean Oracles, reprinted from Thomas Stanley's History of Philosophy—it was Proclus who wished that no books had been preserved except these oracles and Plato's Timaeus. The last half of Mr. Tull's Philosophy of Use, Beauty, and Reason, appears in this number. Mrs. C. E. Lackland analyzes the character of Goethe's Mephistopheles. In the Notes and Discussions is found the announcement of Messrs. Roberts' Brothers' of the Reprint of that famous transcendental journal, "The Dial," and an editor's note by William Wallace, of Oxford, on Professor T. H. Greene.

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March on, March on to Victory.

Editor date of Nov. 21, 1882. Mr. Allen W. Handy, Merrimac & Wm. Company, Hartford, Conn., writer.

Having been a great sufferer from a severe attack of kidney disease and confined to a long time the intense pain, many aches, and extreme weakness that always attend such disease, including the terrible backache, after trying doctor's prescriptions and many other medical cures without avail, I was finally persuaded to take H. C. Bunn's remedy; and after taking it a very short time I had myself entirely relieved from the backache and other pains, and better than all the other improvements in my general health, my kidney disease is cured. It affords me great pleasure to recommend H. C. Bunn's remedy to all who may be suffering as I have been, as it is a safe and reliable medicine for kidney disease.

Honest Endorsement.

Mr. C. E. Morris of Providence, R. I., says:

"Believing as I do that an honest endorsement of all your claims for the virtue of H. C. Bunn's remedy, I will pleasure attend to the fact that its action in restoring a healthy condition to diseased Kidney and Liver in me, in the most little time, was miraculous."

—no one will do us

more good than us.

The body of Gambetta lay in state in the Palais Bourbon. More than 2,000 wreaths were placed on the coffin. The hearse used was formerly engaged in the obsequies of the Due de Morny. Four hundred deputations from the provinces attended the funeral. The statues in the Place de la Concorde were veiled. Père Hyacinthe preached the funeral sermon Sunday the 5th. Eight funeral orations were delivered.

Despite not small things. That slight cold you think so

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The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, January 20, 1883.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old Subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

The New York Observer—A Wonderfully Religious Newspaper—One-half Secular and the other half "Religious," but Altogether for the Dollars.

The New York Observer deserves a little free advertising. We have had occasion to correct it before to-day, and it has benefited by our correction. It is owned by a "reverend"—Rev. Ireneus Prime—who has four hundred thousand dollars invested in it and it makes money for him at that. The Observer is in trouble—not financial, but sectarian, "religious." Rev. Dr. Heber Newton has gone the side of this "religious" ox. Rev. Heber Newton is a noble specimen of what a clergyman should be. He is an honest, independent and frank follower of Jesus, one laboring for the good of the race and willing to co-operate with the free thinker and the radical in every good work. He is a noble Episcopal clergyman in the City of New York, 48th Street, near Broadway. Our readers will be benefited by hearing his good words. The Observer is sarcastic on what it calls "Dr. Newton's latest discovery." It says, "He has capped the climax of discoveries in theology." The point Dr. Newton made was that there are prominent writers in the Bible, and there are obscure ones; that Paul was the greatest; that "all the narrow, bigoted doctrines said to come from the Bible have arisen from some obscure writer in whom there was no genius of inspiration... It is wrong to use the Bible to manufacture from its writings any system of theology which is to be received as absolute and final... I am content with the authority of Jesus Christ on which to base my theology." Of this the Observer says: "As Dr. Newton's text was 'all Scripture is given by inspiration of God,' it is queer that he should proceed to show the essential difference between parts of it." Now, the fact is that Dr. Newton is by so much a better scholar than the Observer man, that he reads the Greek of his text and translates it just as it is and as Paul said and meant it, which the Observer man does not. What Paul said was, "All writings (or Scriptures) breathing of the spirit of God (*theopneustos*) and profitable for doctrine, for refutation (or reproof), for correction, etc., etc., is that the man of God might be perfectly finished for every good work." Now, that is exactly what Dr. Newton and all sensible, intelligent men recognize. Dr. Newton means to say, and won't hesitate to assert, that when Paul wrote to Timothy that he should bring with him the cloak which Paul left at Troy and which injunction forms a part of "the Bible," the passage, "the cloak that I left at Troy with Corpus, bring," etc., does not breathe of the spirit of God, is not *theopneustos*, and is "an obscure" passage of no importance to-day.

The Observer, on the other hand, insists in its own ignorant and bad translation of what Paul really said and in its own stupidity, that, "All Scripture is given by inspiration of God" (which Paul never did say) and, which the Greeks don't make him say) and, therefore, every thing in the Bible is equal in inspiration; and, therefore, to bring from Troy Paul's cloak was an inspiration equal in authority with the noble words of Jesus, "Bless them that persecute you; bless, and curse not." Herein is the difference between a true follower of Jesus and a millionaire newspaper.

Then again, this wonderful authority, this money-making, brawling assailant of the good Heber Newton, takes a turn at the atheists, and affirms there is nothing to be done except to refuse a witness to testify, who "denies" the existence of a personal God. It asserts that an oath invokes the justice of God and that the witness is supposed to be conscious that God knows whether or not he tells the truth, and that it is all mummery if the witness be an atheist, and it goes on to say that the essence of the oath, as above, must be admitted by the witness or else it would come to pass that in practice the mere statement of an atheist would be placed on a level with the oath of "a believer." Well; what of that? Why should it not be? The oath of the "believer" is founded on a statement. He is asked according to the *Observer's* plan, "Do you believe in a personal God?" He states that he does, and the *Observer* says his oath may now be taken; but who is going to swear to this "believer's" statement. How is that statement any better than the statement which the infidel witness should be allowed to make? The infidel or the Agnostic comes into court as a witness, so does another man called "believer." Each makes a statement. The "believer's" statement is to the effect that he believes in a personal God, shall, on that subject, his mere word or statement be taken as evidence any sooner than the word or statement of another equally good citizen on another subject, namely, on the subject matter before the court at the time the witnesses are examined? We say "No!" and the courts of the State of New York will say "No!" when they are administered in justice, freed from bigotry.

The *Observer* used formerly to print itself as "the best family secular and religious newspaper." The JOURNAL took it to task for this boasting. The JOURNAL insisted that it itself was a far better religious newspaper than the *Observer*, and it is. Then, too, it insisted that there were a great many far better secular papers than the *Observer*; and when advised the *Observer* to haul down that bragging flag. It has profited by our advice and is not now quite so flaunting a braggart as it was before. It has taken down that flag. It took it down immediately after we scolded it for its bragging untruthfulness, and it did well in that. Now let it cut loose from bigots; let it exercise intelligent discriminating judgment; let it investigate carefully and humbly the phenomena of Spiritualism, and if it can be honest and will be so, it will land where its former editor, Mr. Bush, landed thirty years ago, and where all the intelligent independent preachers of the Gospel are landing—in Spiritualism.

Rev. Heber Newton's New Departure.

The sermon of Rev. Heber Newton which we publish in this number of the JOURNAL has created a widespread interest. It is certainly a step in advance, an innovation on established ecclesiastical doctrines, and has stirred up in the theological world a whirlwind of excitement that will not soon subside. A reporter of the *New York Herald* has been interviewing leading divines in New York City in reference to this remarkable sermon. Rev. Ferdinand C. Ewer of St. Ignatius Church claims that "The Church's Bible, just as it stands is an intellectual miracle. It is a divine epic. Every great epic has only one character and one theme, and all the other characters and all the incidents are inserted merely to adorn, to illustrate, to act as foils to that one character and theme. The character and theme of the 'Iliad' is Achilles and his wrath; of the 'Aeneid' is Aeneas, the founder of a State; of the Bible, in Jesus Christ and him incarnate; and everything is scrupulously left out of the Bible which has not a connection with that one character and theme. We must take the Bible as a whole, Old and New Testaments." There is no mistaking the position of this distinguished gentleman—the whole Bible is distinguished. He concludes by giving expression to the following: "In spite of the storms and billows of hostile criticism the Catholic Church's Bible will stand like a rock just the same ages hence, when the storms and billows of to-day are forgotten in the past."

Rev. J. H. Ryland of St. Mark's Church asserts that it is a bad sign, that the religious public should seem so shocked at the views of Mr. Newton upon the Bible, since such views are more or less common in the world of Christian scholarship, and it is very undesirable that Christendom should degenerate to the condition decaying paganism was found in, when there were two faiths in existence—one of the common people, who continued to believe in myths and tales of gods elaborated by the poets, and the other of the philosopher, who laughed or sneered at all such things. The reverend gentleman claims that Mr. Newton has simply the courage to state publicly—deeming the time here for the statement to be made thus—what many of our orthodox religious guides hold as to the natural history and authority of the Bible. In this enthusiasm against shallow, foolish notions current about the book, however, "he is in danger of accepting and circulating other notions not much better grounded," traces of which he thinks he detects in his published utterances.

An eminent lawyer, Mr. Ethan Allen, who was for five years a vestryman of Newton's Church, says that the reverend gentleman is one of the most honest, conscientious and vigorous free thinkers in his Church, or any other. He lets his mind go straight to the bottom of a subject, no matter what stands in the way, and he is the same in matters of charity, of business and of politics as he is in matters of religion. So far as he knows

the members of his congregation are wholly with him in his so called new departure.

Mr. Louis Maddox, a Front Street merchant and a vestryman and treasurer of the Author Memorial Church, said, smilingly, that he would rather speak for the financial administration of the church than anything else. He has held the purse strings these several years past, and under Mr. Newton's pastoral the congregation has been rapidly and steadily increasing. He heard his sermon on the Bible and approved its contents unreservedly. Moreover he doesn't know of any member of the church who does not.

The New York Sun says that "It is surprising that such a sermon as this of the Rev. Dr. Newton could be preached from the pulpit in which he stood. Had it been delivered by any of the loose pulpits of the day like Beecher it would not have deserved a moment's notice. But the Rev. Dr. Newton is one of the lights of a great orthodox denomination which has fixed standards of faith; he is subject to the authorities of his Church; he is under the jurisdiction of an episcopate which is responsible for the orthodoxy of its rectors; and he holds his place upon conditions which give the highest weight to his words." The Sun declares that it is a new Bible, and the old Bible, and a new Christianity, not the established Christianity, that are offered by the Rev. Dr. Newton. He yet believes, however, in Christ and his words, and the new Christianity will be of supreme and, indeed, of wonderfully magnified interest in New York City, if, with the new year, the Rev. Dr. Newton shall enforce upon his wealthy congregation that great and memorable injunction to the rich man: "Sell all that thou hast and distribute unto the poor."

The Christian Register attests to him as follows: "No one has ever given brighter, more glowing testimony to the value of the poetry, the ethics, and religion of the Bible, cleared from the archaic limitations of past ages.... As this great champion has now come boldly into the field, is it not the duty of liberals to hold up his hands?"

The New York Telegram on Spiritualism.

The New York Telegram's editor has given his opinion of the basis of Spiritualism in America. After noticing that fifty Spiritualists living in Franteneau, Bohemia, had been summoned to appear before the magistrate of that town that he may inquire into the basis upon which Spiritualism "supports itself," the editor of the *Telegram* says:

Similar investigations have been made here, and the result is that the basis has been found that *Friend* on one side and guiltiness upon the other have been discovered to be the principal foundation stones of this thin and eccentric structure. Whatever truth there is in it has not yet been proved. We are too busy in this country to go insane over the matter, and our magistrates have too many important things to transact to have summonses served upon harmless table-titters.

There is so much truth in this statement of the amount of fraud perpetrated under the pretence of materialization of spirits and of physical manifestation, and (we are sorry to say it) there are still in so many instances found as believers in and condoners of these frauds, men and women, otherwise honorable and intelligent, that we can scarcely wonder that even so able a paper as the *Telegram* should, from a superficial survey of the subject, regard the foundation of Spiritualism as "thin." Nevertheless it is in error. Notwithstanding the hordes of cheats and frauds, the foundation—the real basis—is solid and substantial. Hare, Crookes, Zöllner and others have demonstrated that, as is admirably shown in Sargent's "Scientific Basis of Spiritualism," the clearest and most comprehensive exposition of the scientific side of Spiritualism ever published. And no unbiased intelligent person can rise from the perusal of Prof. Zöllner's account of his experiments with Henry Slade without being convinced that Spiritualism has a base more firm and solid than the Christian or any other religion the world over saw.

Dangers of Vaccination.

A crowded meeting of the London (Eng.) Society for the Abolition of Compulsory Vaccination was held at the Rooms of the Society on Monday evening, December 18th. George Hogan, Esq., M. D., having kindly consented to take the chair, with a few introductory remarks, introduced to the meeting W. J. Collins, Esq., M. D., etc., etc., who read a paper, illustrated with diagrams and tables, on the subject of the recently issued Government Report of the Public Inquiry into the cause of the deaths of four and injury to five children, vaccinated by the Public Vaccinator of Norwich in June last. He said that of nine perfectly healthy children vaccinated by the public vaccinator, in less than a month four died of erysipelas and five were suffering from constitutional disease. Evidence was given to the effect that pure lymph could convey erysipelas; and, according to the testimony of one medical man, erysipelas was a necessary accompaniment of true cow-pox. Mr. Baker, barrister-at-law, moved a resolution, as follows—"That the facts and evidence elicited at the Norwich Vaccination Inquiry, and set forth in the Parliamentary Return, No. 385, Session 1882, having demonstrated beyond question the dangers inherent in vaccination: Resolved, that the enforcement of the practice is a tyranny which ought to be resisted by every lawful means." The resolution was seconded and carried with but one dissentient. A vote of thanks to the chairman, and Mr. Lee Bliss, the instigator of the Norwich Inquiry, closed the meeting.

The auction sales of pews in Plymouth Church netted \$37,000. The highest sum paid was \$725, a decrease of more than \$1,000 as compared with last year's rentals.

Is "Dr." Monck, of Brooklyn, an Impostor?

What to do concerning frauds who are imposing upon credulity or confidence—credulity is belief with reason; credulity, belief without it—is a difficult problem. We have no right to make a false charge against any man, nor to maliciously report the truth to his detriment. It is only legally and morally right to publish evil things that are true, without malice and for a valid reason, for the public good, and in the line of the duty of the person or paper doing it. We shall not say that "Dr." F. Monck, of Brooklyn, is a fraud or an impostor, but shall tell our readers what we know about him, and leave them to determine upon the facts.

"Dr." Monck has professed to found the "Apostolic Church of the Divine Gifts" in Brooklyn, and advertises himself in the papers as "Dr. F. Monck, LL.D., F.A.S." calling upon the people to come and be healed at certain hours on the Sabbath and during the week. He preaches a short sermon, and lays hands upon the sick, whom he professes to heal. So far as healing them is concerned we have no doubt that many feel better, and some are better after his manipulations than before; that many who only thought they were sick are made to think that they are well, and therefore that they have been cured, and that some are really cured of serious maladies, which is not difficult to explain or parallel; but it is as Dr. Monck, LL.D., F.A.S., founder of the Apostolic Church of the Divine Gifts, that we speak. With regard to these claims we observe:

1. That we sent to him a gentleman of the highest character for veracity, to whom "Dr." Monck stated that he received his degree of LL.D. from the University of Edinburgh in Scotland.

This we are informed by high authority from England is absolutely false; and further, that Monck himself has claimed to have received it in this country.

2. He is a renegade spiritual medium, who was arrested in his professed manifestations tried, found guilty of illegal practices, and sentenced to several months' imprisonment in England, under which conviction and sentence he went to prison. He told the gentleman whom we sent to him that he did not wish to have his former connection with Spiritualism known in this country, as it would interfere with his "Apostolic Church of the Divine Gifts."

What he does with Spiritualists or the ignorant, the hysterical or the superstitious, is not a special concern of ours; but as he has sought admission to Christian pulpits, and in some cases succeeded, we give the above installment of facts. *Christian Advocate*, Jan. 4th, 1883.

We have known of this man Monck, formerly an evangelical preacher, for so many years that he is a psychic is unquestionably true; that he is an unprincipled, vain, dangerous adventurer is beyond question. He was detected simulating materialized spirit forms in England and posed for a time as a "martyr" with fair success. Then he hit upon another scheme for fleecing the sympathetic Spiritualist public, too prone to believe the stories of any worthless character, if he only assumes the role of a "persecuted" reformer or medium. This scheme was a story that he had a valuable invention for the use of which responsible parties stood ready to pay him a large royalty, so soon as his patents were perfected; and he implored the dear, generous Spiritualists to donate a sum to accomplish this, promising in return to devote his time to those making a scientific study of spirit phenomena, when he should be placed above the necessity of working for his daily bread. He sent begging circulars to this effect to Spiritualist papers throughout England, America and Australia, and all of them, if we recollect right, except the RELIGIO-PHILOSOPHICAL JOURNAL, helped on the gauzy scheme by noticing it. The JOURNAL argued that if the patents were to prove of such immense value, the firm which proposed to pay so munificent a royalty for their use, would not haggle over advancing the money necessary to perfect them, and he proposed to exhibit his psychic powers. Finally he came to New York, where he was received with open arms by leading Spiritualists who accepted his specious stories of "persecution" and accorded him every courtesy and attention. Shortly after his arrival we received from high English Spiritualist authority a private note of warning. We felt that if the man had really made up his mind to reform he should have a chance, and hence we refrained from reviving the history of his crookedness; but in the line of what we felt to be our duty we sent a copy of the note of warning to leading New York Spiritualists, who seemed to discredit the admonition, its only immediate effect, apparently, being to cause the sender to be regarded as another "persecutor" of the innocent and oppressed English lamb. Apparently our well meant caution only intensified the devotion of his newly found supporters, and for a time Rev. Dr. F. E. Monck, LL. D. F. A. S., as he modestly wrote himself down, was in clover, no story he could concoct seemed too improbable for belief; all went on swimmingly to his advantage, and secretly to our disadvantage, but we bided our time with patience and serenity, knowing we could stand it if the rest could and that eventually it would be found that the fellow was wholly unworthy of confidence and that we were correct in this as in every other instance of a similar nature. Monck soon absorbed all the honey in the Spiritualist hive and realizing that he had done so, turned his back on his protectors and became ostensibly a devout Christian. Then the Spiritualist tune changed, and we were flooded with denunciations and critical communications upon the tricky Ex-Reverend; but we felt it were in poor taste, to say the least, to make a public exposure of his true character now that he had joined the orthodox fold, after remaining silent while he affiliated with Spiritualists, and hence we said nothing. Our esteem-

ed contemporary asks: "Is Dr. Monck, of Brooklyn, an impostor?" We can speak by the card and say, He is an impostor! with all the word implies, an unconscionable falsifier, dangerous in any vocation, but superlatively so in his occupation as a "healer."

S. B. Brittan.

We learn from the *Banner* that the funeral obsequies of Mr. Brittan occurred at the residence of his daughter, Mrs. S. D. Stryker, 340 Belleville avenue, Newark, N. J., at 12 m. of Tuesday, Jan. 9th. It appears from the *Banner's* biographical sketch that Mr. Brittan was born in Phillipston, Worcester Co., Mass., on the 13th of August, 1815, and hence was at his decease in his 88th year. His grandfather and father were of the patriotic stamp which led the first to fall on Bunker Hill, at the beginning of the Revolutionary war, and the second to enlist under his country's banner in the war of 1812. His mother's maiden name was Hannah Burt, and in after life she proved to be the possessor of rare spiritual gifts which at last were so signally displayed in her eloquent addresses, that the Baptist church, of which she was a member, declared her to be divinely inspired. In reference to his youth and early trials, the *Banner* says:

"The youth of Dr. Brittan was clouded with the keenest poverty as to pecuniary means, and his spirit oppressed by the severe theological views of those around him. But the new day spring which was then 'waiting to be born' at last reached the world, appearing to the perception of receptive hearts, and his (developed in the school of trial and labor) was fitted to be, as it was at once and ever after, irradiated by its glorious beams! What he has since accomplished to open the creed-blinded eyes of unthinking multitudes of earth to the crowning brilliancy of the Sun of Truth, is a matter of history, and in the hearts of those he has thus blessed, of grateful memory."

A Seer's Cheer.

To the Editor of the Relgio-Philosophical Journal:

We unite our voices in wishing you a "Happy New Year," which is our sincere prayer for your personal and public prosperity. The influence of the RELIGIO-PHILOSOPHICAL JOURNAL is widening week by week. For spiritualistic news items, for philosophic information, for scientific investigation into movements spiritual, the intelligent begin to regard your columns as proximately a safe guide. May you be patient with the impatient, gentle with the impetuous, just to the unbalanced, loving with the hateful, strong with the weak, and uniformly wise amid the multitude of fools (or unwise) who come within your gates.

And may the Summer-land-gods be even so unto you, as they are in their dealings with your friend.

A. J. DAVIS.

January 4th, 1883.

Tice versus Roberts.

Last week the civil suit of Wm. R. Tice against Jonathan M. Roberts for libel was tried in Philadelphia. The *Jury* found Roberts guilty and fined him twenty-five hundred dollars. Mr. Tice will receive the grateful thanks of an outraged public for bringing this old obsecrist and libeller to justice. The time is probably not far distant when it will be a matter of wonder that such a paper as Roberts's libellous sheet, could exist in a decent community. No' sect or party which will support such a paper is worthy of the respect of respectable people.

Mrs. Millie Kayner, wife of Theodore Kayner of this city, passed to spirit life at the home of her parents, Mr. and Mrs. Howard of St. Charles, Ill., on Thursday the 11th inst. The funeral obsequies were held on Saturday last at 2:30 P. M., Mrs. Helen T. J. Brigham officiating. Mrs. Kayner, like her sister, Mrs. O. A. Bishop, was a fine medium, having inherited her excellent mediumistic qualities from her mother. She was highly esteemed by all who knew her, and she leaves behind a large circle of friends to mourn her loss, yet who fully realize the sublime fact that she is now enjoying the ineffable glories of the Summer-land. A large concourse of friends and relatives assembled at the funeral. Twenty members of the Lady's Union of this city, of which the deceased was treasurer, were present, carrying with them a miniature canoe laden with flowers so arranged

GENERAL NOTES.

[Notices of Meetings, movements of Lecturers and Mediums, and other items of interest, for this column are solicited, but as the paper goes to press Tuesday A. M., such notices must reach this office on Monday.]

Capt. H. H. Brown lectures at Vermont, Ill., January 21st, 22nd and 23rd.

W. W. Bellmore of Canton, O., speaks of two frauds who, under the name of "Davenport Bros.," are deceiving the people.

Mr. and Mrs. J. M. Brundage of Russell, Kan., spent a portion of last week in the city. Mr. Russell is a leading spirit among the liberal thinkers of his section.

Mr. Little writes from Alliance, O., that Mrs. Little is filling the church notwithstanding the fact that three revival meetings are being held in as many different churches.

W. Harry Powell writes "that he will fill engagements in Anderson City, Hartford City, Kokomo and Shelbyville, Indiana. He will visit St. Louis, Mo., on or about Feb. 1st. Friends desiring him to stop en route, can address him at Indianapolis postoffice."

Local items of current events in Spiritualist circles, both in this city and elsewhere, should be promptly sent to the JOURNAL, if mention is desired. Our reportorial staff is not sufficiently numerous to cover all the territory.

Miss Anna Cooper of Troy, N. Y., who had been an invalid for nineteen years and unable to walk or use her voice for four years, recovered the use of voice and limbs while prayer was offered for her by a clergyman. She said she was cured by faith in God and by that alone.

A. B. French is drawing good audiences in Cincinnati and has many week evening engagements in that vicinity. He is able and courageous enough to tell plain truths; but he has the happy faculty of doing so in a very pleasant way, though none the less effectively.

A bill has been introduced into the legislature of this State—an act to protect married women against the brutality of their husbands. It provides for the whipping-post and the rawhide, and anywhere from five to twenty-five lashes for wife-bangers, and was suggested by a case which came up in Mr. Quinn's law practice in Peoria.

Capt. H. H. Brown will give an address at Lowell, Mich., at the celebration of the anniversary of the birthday of Thomas Paine, Jan. 29th, entitled, "The Times and Life of Thomas Paine." The Captain would like an engagement for weekdays and Sundays, Jan. 28th and Feb. 4th, in that vicinity. Address him at Vermont, Ill.

Lyman C. Howe has been lecturing at Lawton Station, Dundee and North Collins, N. Y. He will participate in the celebration of the 35th anniversary at North Collins, the first Sunday of April. Next Sunday and the Sunday following he will lecture in Chicago before the Second Society of Spiritualists. He can be engaged for February if addressed at once in care of the JOURNAL.

Mrs. Helen J. T. Brigham, the settled speaker of the First Society of New York City, is filling an engagement for January, with the First Society of this city. Mrs. Brigham is a pleasant speaker and we trust will have full houses during her brief stay. On Tuesday evening of last week she held a reception in Gleason's Hall, of which the JOURNAL can not speak beyond the mere announcement, as it was not informed until after the event.

J. W. Kenyon has been lecturing at Michigan City, South Bend, Middlebury and Elkhart, Indiana. He lectures again at South Bend, the 28th of Jan., and at Middlebury the 29th. He says: "For fifteen years we have lectured in the West, but desire now to speak in the East. If societies and camp meeting committees will correspond with me, and engage my services for spring and summer, I will guarantee satisfaction or no pay. Address me at Jackson, Michigan."

The first case under the New York code which makes attempted suicide a crime has resulted in a verdict of acquittal. The criminal was a German who closed up all the crevices of his room and tried to asphyxiate himself with burning charcoal, and on being rescued expressed his regret that his rescuer came so soon. The oath to bring in verdicts according to the evidence does not seem to prevent many juries from doing as they please.

In Jersey City the Rev. Dr. Suydam's church has taken a new departure in the line of attractive services. Music and sacred song have been introduced to a far greater extent than before, and the sermons have been shortened. The new method is worthy of examination and adoption by many of the pastors who are looking for improvements in the art and science of making people come to church. A service of this kind can be made far more attractive than the stiff sort, which consists of three doleful hymns, a wearisome prayer, and a poorly read chapter or two of the Bible, according to the mode prevalent in many of the churches.

On Thursday evening of last week, Prof. and Mrs. Hager gave a reception in honor of their guest, Capt. H. H. Brown. The parlors were well filled with a happy company, made happy by the genial courtesies of the host and hostess and the presence of the Captain who is as interesting, almost, in the drawing-room as on the rostrum. The company was entertained with vocal and instrumental music, in which Mrs. Hager, Mr. Perry, Mr. Frost and Master Hager assisted. Many of the guests were greatly interested in Prof. Hager's fine cabinet of geological specimens, in explaining which the Professor always grows eloquent. Carriages were not called until a late hour and the company unanimously agreed to respond to every invitation to visit this happy home.

Joseph D. Stiles has been lecturing in Salem, Mass., to large and deeply interested audiences. Tests were given.

D. M. Cole will give the opening address of the Brooklyn Spiritual Fraternity, Friday evening, January 19th, in the lecture room of the Church of the New Spiritual Dispensation, Clinton Avenue, below Myrtle.

Prof. Henry Kiddle of New York City will lecture in the Church of the New Spiritual Dispensation, Clinton Avenue, below Myrtle, for the Brooklyn Spiritual Fraternity, Friday evening, Jan. 26th. Subject: "The Spiritual Revelation of this Age."

We have just received the initial number of *Spiritualistic Blätter*, a weekly paper devoted to the spiritual philosophy, conducted by Dr. B. Cyriax, and published in Leipzig, Germany. *Spiritualistic Blätter* appears in an attractive form and we wish for it a large measure of success.

We have just received the *Psychological Review* for January. It contains much interesting matter, including, Researches in Spiritualism; William Howitt and his Spiritualism; Clairvoyance; Controversy; Psychography; The Perfect Way and the Theosophist; The Society for Psychical Research; The Great Kingsbury Puzzle.

At the annual meeting of the Church and Society of the Church of the New Spiritual Dispensation, held in the church parlors Wednesday evening, January 10th, the following officers were elected for the year ensuing. President, Hon. A. H. Dailey; Vice President, D. M. Cole; Secretary, S. B. Nichols; Treasurer, F. Haslam.

Kansas "Regulars" are raiding the Legislature at Topeka to insure the passage of a grip law in their interests. Citizens of that State desiring to be left free to employ whom they please should at once correspond with their representatives. Hon. C. B. Hoffman, a talented member of the legislature is a Spiritualist, and will do what he can to protect the rights of healers, but he must have the prompt support of the people.

John E. Remsburg has issued six pamphlets on the following subjects: The Decline of Faith; Protestant Intolerance; Washington an Unbeliever; Jefferson an Unbeliever; Paine and Wesley; The Christian Sabbath. Price: single copies, 5 cents; per dozen, 40 cents; per hundred, \$2.50; per thousand, \$20.00. The one devoted to the consideration of "The Christian Sabbath" contains many facts of especial interest at the present time. For sale at the JOURNAL office.

It is unaccountable, yet nevertheless true, that great calamities follow each other in rapid succession. The Chicago fire was followed by devastating conflagrations in Wisconsin, Michigan and Boston. A few days ago the Newhall House at Milwaukee was burned and nearly one hundred persons perished in the flames. Last Sunday the Planters' House at St. Louis caught fire, and several there lost their lives; and now the report comes from St. Petersburg, Russia, that on last Saturday during a performance, at the circus in Berdicheff, Russian Poland, a fire broke out, and before the spectators could escape the whole structure was ablaze. Three hundred persons perished. It is apparent to every one that greater precaution should be exercised in preventing fires, and in case one does occur there should be at hand ready means of escape.

Capt. H. H. Brown at 55 South Ada St.

To the Editor of the Religio-Philosophical Journal:

Capt. Brown lectured again last Sunday morning before the Second Society of Spiritualists on the subject: "Individuality in Spiritualism." The audience was in close sympathy with him and appeared to be highly interested in his remarks. He commenced his lecture by alluding to the want of enough boldness on the part of many to freely admit their belief in Spiritualism. Dr. Newman, who had at last publicly expressed his belief in the fundamental principles of the Harmonial Philosophy, had carefully concealed his views for nearly twenty years, not having the moral bravery requisite to acknowledge his convictions to the world. The culprit is permeated with the principles inculcated by Spiritualism, and there is scarcely a funeral sermon preached even in the churches, that the consolation of our philosophy is not offered in some form to the bereaved mourners.

Spiritualists, the speaker said, had established no schools or colleges; they had no church edifices, and only a few halls scattered here and there. Their mission seemed to be closely allied with pioneer work. They led the way; they built the road, as it were, on which timid and faltering souls could advance to a full realization of the glorious truths of spiritual communion. Spiritualists not having been molded into a sect, they were left free to act, and their influence was perceptible in every church, and in every college, and they were exerting an influence that is leavening the whole lump. The liberality in the churches to day is in a great measure owing to the pioneer work that Spiritualists have done. Had Spiritualism been molded in a sect, fossilized into a creed, and become isolated like the churches in the performances of their work, the great good that has been realized, would not have been accomplished. The Spiritualist, free to act, and not having the restraining influences of a creed to direct him, had spread broadcast the germs of Spiritualism, and they had germinated and produced abundant fruit. The churches of to-day are being gradually liberalized, enlightened and elevated spiritually, by the potent influence that emanates from this modern movement. His lecture throughout was highly appreciated.

In the evening the Captain was greeted with an excellent audience, lecturing on this subject, "Theology and its Successor." He assigned theology, exhibiting its many defects, and pointing out as its successor a religion that would acknowledge the equality of man and woman, that would have more exalted ideas of God, and that would elevate humanity generally, and which would have for its basis the fundamental truths of Spiritualism. He was listened to with close attention, and leaves behind him in Chicago a very favorable impression.

Chicago, Jan. 15.

The *Evening Journal* of this city says that among the statutes which are now in force, and which are embodied in the Tariff bill for re-enactment, is one which makes it a penal offense for any officer of the Government knowingly to aid or abet any person engaged in the violation of any law prohibiting the importation or circulation of the class of literature described as immoral or indecent. This offense is punishable by a fine of not less than \$100 and not more than \$5,000, or by imprisonment at hard labor for not less than one year nor more than ten years, or both. The motion to strike out this feature of the law was debated long enough to make known to every Senator the nature of the proposition and then a vote was taken. To the surprise of all observers, the division was exactly upon party lines—every Democrat arose in his seat when the affirmative vote was called for and every Republican arose for the negative. The yeas and nays were not called. The Democrats had a majority of the Senators present, and the motion was carried by a vote of 25 to 22.

Don't Know.

To the Editor of the Religio-Philosophical Journal:

Do you know what has become of Mc Kinley who formerly was greatly interested in some phases of Spiritualism and who with other members of his family sometimes added greatly to the interest of meetings in this city?

OLD SPIRITUALIST.

No, we know nothing of his present existence. The information sought can better be obtained in your own city. If you are an "old Spiritualist," you know where to seek the knowledge you ask. Possibly Mr. Emmett Denison could tell you where to enquire.

That which excels always commends itself to the public. The fact applies to all professions and to all the common pursuits of life. The physician whose skill is paramount, is eagerly sought in critical cases, and his services correspondingly appreciated and remunerated. The lawyer, whose tact and shrewdness win him fame, is sure to gain success in his specialty. The writer whose wit calls forth the latent mirth of morbid souls, finds ready sale for his literature. The eccentric conversationalist finds eager listeners and large audiences. The attractive summer resorts never lack for visitors. The best railroads never run empty coaches. One prominent illustration of this rule is the CHICAGO & NORTH-WESTERN RAILWAY with its well-loaded trains and extensive patronage.

Miss Nellie W. Palmer is lecturing in Cincinnati on Hell, its locality, and the nature of its fires. It is indeed difficult to keep anything from a woman. *Chicago Tribune*.

For Coughs, Asthma and Throat Diseases, use BROWN'S BRONCHIAL TROCHES, having proved their efficacy by a test of many years. Sold only in boxes.

A curious exhibition has been held at the Cluny Museum in Paris, as it consists of nothing but foot-gear—shoes, sandals, etc.—of all countries and all ages, from prehistoric times to the present day.

Joseph Cook says that nine out of ten scholarly physiologists abroad are theists, and that Herbert Spencer is regarded as nothing more than a mere crescent moon in its last quarter. If this is the case Mr. Cook must be a small tallow candle with the wick pulled out. *Chicago Tribune*.

Business Notices.

A delightful odor, from a well-dressed lady or gentleman, is always admired, and Dr. Price's Alisia Bouquet, Pet Rose, or Floral Riches will produce that desirable effect.

HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. Attends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

WHILE Dr. Price's True Flavoring Extracts are full measure, strong and pure, other extracts are short nearly one-half what they are said to contain—made to look large.

SEALED LETTERS answered by R. W. Flint, No. 132 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money retained if not answered. Send for explanatory circular.

Persons knew the character of the cheap baking powders sold, there are very few who would prefer adulterated article to Dr. Price's Pure Cream Baking Powder.

CLAIRVOYANT EXAMINATIONS FROM LOCK OR HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address, E. F. Butterfield, M. D., Syracuse, N. Y.

CURES EVERY CASE OF PILLS.

Passed to Spirit-Life.

Miss E. V. Sprague, one of the most remarkable women in the State of Michigan, died at her home, her mortal remains were buried at Lathrop, her home, on January 5th. The officiating clergyman was the Rev. Geo. H. Stocking, of Lansing. The funeral services were attended by a large circle of relatives and friends.

Miss Sprague had a heretical disposition, modest and unassuming, without any mark or stain upon her character, and beloved by all. She was born in Covington, Geauga County, N. Y. March 28th, 1841, therefore 41 years of age. She was of delicate constitution. At a very early age it was evident that she was destined for a spiritual existence. She was a born medium, and immediately found herself able to write as satisfactorily with her right hand as with her left, and with either hand as easily as with the other. The handwriting was as clear and distinct as that of any man. She was a born medium, and immediately found herself able to write as satisfactorily with her right hand as with her left, and with either hand as easily as with the other. The handwriting was as clear and distinct as that of any man.

Her writing was clear and distinct, and her communications through her mediumship were always satisfactory and were sources of great gratification and consolation to the hundreds that visited her. As her powers unfolded she abandoned all writing and communicated her impressions and visions by way of familiar conversation.

J. M. R.

Spiritualist Convention.

The First District Association of Spiritualists, composed of Lapeer, St. Clair, Macomb and Oakland Counties, Mich., will hold a convention at the Court House, in Lapeer City, Feb. 2nd and 3rd, 1883. All the members and friends interested in the completion of this organization are desired to be present.

Saturday A. M. will be devoted to business, the evening to speaking, and also Sunday. It is an important crisis in the spiritual movement and essential that the business part be conducted in a spirit of harmony and that the spirit of expression of our noble principles.

Good speakers will be in attendance, and a large number are expected. Mr. J. V. Whiting, Mifflin; Mrs. L. A. Pease and Mrs. A. B. Pease, Detroit; and Capt. H. H. Brown, Captain of the Captain.

Reduced rates at the following Hotels: Elks' Exchange, American House, Donisthorpe House, at 25 cents per day, lodging included; Abram House, \$1.00.

MARK F. E. GORELL, Sec.

Spiritual Meetings in Chicago.

SECOND SOCIETY OF SPIRITUALISTS meets regularly in Martine's Hall, No. 25 South Ada Street between Madison and Washington Streets, services at 10:45 A. M. and 7:45 P. M. Lecturer: Capt. H. H. Brown.

The Chicago Progressive League convenes at 12:30 each Sunday at Martine's Hall, 25 South Ada Street, to which all are cordially invited.

Mediums' Meeting at Martine's Hall, 25 South Ada Street, each Sunday at 2:30 o'clock P. M.

Spiritual Meetings in Brooklyn and New York.

NEW YORK.—The New York Spiritual Conference, the second Annual Meeting in the interest of modern Spiritualism in the country, will be held in the Tabernacle on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 P. M. The public invited.

Address Box 777 P. O.

At Stock Hall, 21 East 14th Street, near Fifth Avenue, New York City, the Harmonial Association, Andrew Jackson Davis, President and regular speaker, holds a public meeting every Sunday morning at 11 o'clock, to which everybody is cordially invited. These meetings continue without interruption until Jan. 10th, 1883. Services commence and conclude with music.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No. 58 West 3rd St., near Broadway, every Sunday at half-past ten, A. M. and half-past seven P. M. Children's Progress, a Juvenile Society, meets at 2 P. M.

CHURCH OF THE NEW SPIRITUAL DISPENSATION, Clinton below Madison Ave., Brooklyn, N. Y., commences preaching by Walter Howell every Sunday at 3 P. M. and 7:45 P. M. Sunday school for old and young, 10:30 A. M. Ladies Aid Society every Wednesday at 2 and the Young People's Society at 7:30 P. M. The Tabernacle Friends' Society every Saturday at 7:30 P. M. All meet at the Clinton and 30th Streets.

A. H. DAILEY, President.

The Friday evening Conferences will be held at the Church of the New Spiritual Dispensation on Clinton Avenue, between Myrtle and Park Avenue, at 7:30 P. M.

To the Editor of the Religio-Philosophical Journal:

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To the Editor of the Relig

Voices from the People,

AND INFORMATION ON VARIOUS SUBJECTS.

To a Flint Arrow Head, picked up on the Site of Lichtenau, Sept. 14th '82.

By A. M. DENT, M. D.

Deftly fashioned for war and the chase,
Thou muste souveniur of a fast fading race,
Speak of the past—how long hast thou lain
'Neath the mold and the sod, the snow and the rain?

When did the strong hand by which thou wert sped
Grow cold and numb, and nerveless and dead?
What were thy triumphs in murderous flight,
For whose cause didst thou hurtle—the wrong or the right?

Thy swarthy father was he, too, of flint,
A stranger to mercy—on vengeance intent?
What were his deeds, and what his fame—
Was his life full of honors or branded with shame?

Was he a warrior, fierce, bold and strong,
Who dared and died for his people's wrong?
Did he ne'er shrink from the pale-faced foe?
Did he drink for his country the dregs of woe?

Speak, voiceless one, through all these dead years,
So freighted with hopes and fraught with tears,
Tell of thy past—how long hast thou lain,
'Neath the mold and the sod, the snow and the rain?

I have made for full one hundred years—and more—
My home in the loam of Miskin's shore,
And though countless storms have yarled o'er my head,
Angels have buried their myriads dead.

Still, to me these cycles of years are as nought—
For me no changes by time have been wrought.
No e'er heard me mutter or moan,
For I am a senseless, inanimate stone.

In the hundred years—or so that's passed
With the right or the wrong, my lot never was cast;
In murder's era, I never have flown
Neither in war nor the place was I ever thrown.

My Creator and owner was an ugly old buck
Of sinister mien and mischievous luck—
A base and vicious ne'er-do-well.
Who wonderful lies without end could tell.

He never turned his back upon pale-face, I think,
From whom he could steal a covet'd drink.
"Dregs of woe," did you say for his country's sake?
God bless you, no!—'twas in quaffing fire-water he took the cake.

Too many for him was the juice of the maize
And Manitou took him in furious craze.
Through all the sad years since then I have lain
'Neath the mold and the sod, the snow and the rain.
Coshocton, Ohio.

Scrap—Fairdale—Waverly, N. Y.—
Horse Heads, N. Y.—Worthy Works—
Free Halls and Churches, etc.

To the Editor of the Religio-Philosophical Journal:

Our meetings at Fairdale, etc., were a success. We had the Methodist church and to their credit be it said, a goodly portion of the members attended the lectures and some expressed a desire to hear and learn more of the new gospel. I think these are the first distinctively spiritual lectures ever delivered in this locality, but I trust it will not be the last. This opening is chiefly due to two men, Mr. C. C. Shelp and Samuel McKeye, who assumed the entire responsibility, and bore most of the financial burthen. Mr. Shelp is an old and honored resident and is respected alike by saint and sinner, old and young, and his noble effort to "Let his light shine," might be profitably emulated by Spiritualists everywhere. If every town had three such men as he, there would be no dearth of gospel light, and no lateness abide. But many professed Spiritualists worth tens and hundreds of thousands of dollars allow the cause to remain unrepresented—say by its enemies—rather than to use \$10 of their surplus cash, while they often give liberally to support some popular and wealthy institution, which they fancy will publish their praise and patronize their emplity; and yet they expect to share all the benefits of the toil and sacrifice which the large and generous make for an unpopular cause. When we meet such examples as Bro. Shelp it is worthy of note as an encouraging sign of the times: Fairdale is some five miles from railroad accommodation, and hence free from some of the evils that follow the great thoroughfares. I introduced the JOURNAL there and hope its influence will reach many in that vicinity.

At Waverly Mr. James R. Stone, president of the village, has a new hall in a convenient location, the use of which he generously devotes to the Spiritualists whenever they hold meetings. Bro. Stone, like St. Paul, is a bachelor and possessed of ample means, enjoys using a portion of his wealth in the interest of Spiritualism which he emphatically endorses.

Waverly has been and is an important center, where the angels have done much good work. Here Dr. M. B. Weaver lived and worked wonders for years. His memory is still fresh in the minds of hundreds, and his name is spoken with tender cadence and sorrowful emotions in connection with the spiritual history of Tioga county. He was one of the most remarkable mediums and reliable clairvoyant physicians I ever knew. He cured cancers and tumors after the regulars had given the patients up to die. Here, too, resides Hon. O. H. P. Kinney, one of the world's best men, whom Horace Greeley called one of the nation's profoundest statesmen, yet too modest to win in the struggle for place and spoils, or even to strive for such laurels. An open Spiritualist for nearly thirty years, he has still enjoyed public confidence at home and abroad. Here is an example of Assistant Postmaster General Elmer, Capt. Jenkins has performed some wonderful cures here of late. I saw a portion of "fibrous tumor," in Dr. Lyon's office, which the captain had removed simply by laying on of hands. I followed Capt. Brown two Sundays, and now Waverly is seeking a spiritual rest.

Last Sunday we dedicated the new Bennett Hall at Horse Heads, N. Y. The Bennett Brothers are rich, and they donate the use of this hall to the Spiritualists whenever they want it for meetings. It was my good fortune to make the first speech in this new hall, on the last day of the dying year.

J. A. Tallmadge, nephew of the late Governor Tallmadge, has been one of the main pillars of Spiritualism in Chemung county for the past twenty-five years. My work done in these vineyards, I hastened home to greet the loved ones here with a Happy New Year and exchange the tokens of mutual interest and devotion and enjoy the sweet surprises prepared for the occasion; and now, dear JOURNAL, we all join in wishing you and all your readers a Happy New Year and continued prosperity in the great work to which you are so unselfishly devoted.

LYMAN C. HOWE,
Quedonia, N. Y., Jan. 1, 1883.

A Fact for the "Regulars."

Mrs. Edmund Lamb, who for several months past has suffered considerable pain in her right arm and shoulder, caused by inflammatory rheumatism, as our local doctor term it, recently visited Dr. Sweet, the celebrated bone-setter from New York, who discovered a misplaced bone in her shoulder. He quietly replaced it and now she can use her arm without pain and is rapidly recovering.—Sherburne correspondent of the Post, Norwichtown, N. Y.

N. C. Buswell writes: Allow me to thank you most sincerely for the firm and effective manner in which you are performing the xth labor of Hercules for Spiritualism. All friends of the cause are aware that Spiritualism is woefully handicapped by over credulous dolts and despicable frauds. The firm high-toned yet liberal policy of the JOURNAL is bound to win. Let those who crave nothing better than chaff and chaff flock to Colby and Roberts for their fodder; their intellectual maws crave nothing better at present, and in the doctrine of progressiveness is their only hope. The better class of intelligent Spiritualists are undoubtedly with you almost to a man.

L. L. Michener writes: I am highly pleased with the course you pursue.

David Eeles replies to the Reviewer of his Pamphlet.

To the Editor of the Religio-Philosophical Journal:

If your book reviewer had taken a little more pains to mentally grasp the contents of my pamphlet, I think he would have found his objections and questions already answered. I have nowhere denied the existence of an external something. I do deny that something is identical with the sensations it creates in us. The illustration of the needle, as well as that of the tickle experienced when a feather is drawn lightly over the back of the hand, were used for the purpose of showing that the sentient resultant does not inhere in the primal cause. I multiplied these illustrations through all the five senses, and discovered in each of them simply a repetition of the tickle, i.e., a new sentient state. To me the needle is a combination of these resultant sensations; to my reviewer and critic only one of them is allowed to be such, viz: pain. The rest, he thinks, are "properties of its own." What I claim is, that he has the same reason to call pain a property of the needle as he has to call color and size and weight its properties. All that he knows of its properties are its sentient effects.

One by one we strip off these effects, and the mind is left dangling over the ghost of departed matter. Let him think of matter that has no weight, solidity or color. If it is beyond us to conceive colorless matter, how much more is the inconceivability augmented when we divest it of weight and solidity. Size, form and motion I have shown to be sensations of relation, varying with the position and construction of the perceiving organs. The ear creates sound; the eye creates light with all its accompanying phenomena. Outside of the ear there is no sound, outside of the eye no light. All material properties are properties of relation. Remove the relation and what is left? Hegel says, "nothing." Spencer says, "an unknowable something." We have the positive feeling of external being, but the negation of all conception of this being. Persisting power to create sentient states is our only knowledge of this outer existence. Whatever persists, exists. What is it that persists through all relations? Spencer gives it up as insolvable. By leaving the phenomenal world and turning my thoughts inward I find a feeling of "self" so persisting. No matter how many changes I undergo, this feeling is an abiding fact through them all. The persisting "I am," holds the sum total of being. We do know mind as it is; matter is a creation of the senses. Mind is determined in its relationship by unknown psychical laws. By the sympathy of a universally united feeling of being mind acts on mind. Were matter such as we perceive it, no imaginable nexus could ever be conceived between it and mind, but make it simply—what it undoubtedly is—a symbol of an underlying mentality and Nature at once becomes intelligible. Science is fast pushing to the conclusion by mere experiment, that all matter is alive; my theory shows why it must be. I have harmonized the symbolism of matter and mind through its leading phenomena. The difference between my conception of matter and that of "vulgar common sense" is just this: I know its properties to be within me; they think these are without. Neither of us deny matter; we only explain its existence in different ways. The conceit that the world was created, and men walked with their heads downwards was so exceedingly grotesque to the ancients that for a long time it was thought to be only a subject for ridicule. Their "vulgar common sense" could plainly see that such a condition could never be. We now know that it is. So, too will it be with my denial of objective matter. Every time they kick a rock or taste an apple they think it a demonstration against me. It may be some time before they discover that an analysis of what they know in both acts shows it to be simply a state of sentency.

The day has passed when metaphysics can be scouted. It is now a science—the science of psychology. It no longer deals in unintelligible mental fantasies, but in demonstrated and axiomatic truths. I have resorted to no "jargon," but simply presented in the clearest way I knew how, a statement of fact. Metaphysics is the only science that can harmonize physics with itself. Without it, physics would devote itself with its own contradictions. Like every other science, however, it requires study to master its principles and facts.

The senses having been educated together, people fancy that one of them could furnish much of the information the others convey. Experiment proves that this is not the case. Many people born blind, have been given, by surgical treatment, their sense of sight, and yet could not by its aid the most familiar objects around them. They knew them by touch, but their sight not having been educated with it, there was no mental co-ordination established. Indeed, Dr. Cheshedon states that one of his patients who had been operated upon could not by sight distinguish speech, for "all objects seemed to touch his eyes." The only thing our senses uniformly agree upon is the sense of external being. We never see the thing, however, we only see a transfigured symbol.

My critic asks: "Will the consummation of this grand civilization and coming man be a reality or a sensation?" I would like to know why a "sensation" is not a reality? If that is not real, nothing is real. All that I ever expect to know of external being is the conception it creates in me. The difficulty with my critic is that he is trying to think of objective mind without recourse to material symbolism. I have insisted that this cannot be done. You might as well blot out these word symbols of my thoughts, and expect to find the ideas on the blank sheet, as to attempt to conceive objective mind without its material symbolism. We know ourselves as we are. We know other beings only by a symbol. To think of objective mind as it is, would be to think of it out of all relations and fuse every personality in an infinite mind. As the infinite can never be limited to a thought conception so mind can never be fully comprehended. In ourselves we know a fragment of its states, and the feeling of self-being is its absolute nature. Conscious states are a never ceasing stream; selfhood is a static condition of being which forms the connecting core of this stream. This static state is symbolized by matter, the dynamic or conscious state by motion. On the last page of my pamphlet I have said "Matter will always possess for us a relative reality." I am strictly, a scientific materialist, but repudiate unscientific materialism. By a scientific materialism I believe I have logically demonstrated the immortality of the soul. Yours for truth,

David Eeles.

Dearborn, Michigan.

Tests of Spirit Presence.

To the Editor of the Religio-Philosophical Journal:

A little more than a year ago my wife's niece, Mrs. McOrmond, and her husband from Omaha, were visiting us; also my wife's sister, Mrs. Wm. D. Roberts, and family of Grand Rapids. One evening I remarked to Mrs. McOrmond that I had read Judge Edmund's tract, the works of Samuel Watson and several others on Spiritualism, and from their testimony I had made up my mind that it was true. She remarked that a number of years ago while her mother was living, they had vacated their house and their neighbor's. I asked her if she had any power as a medium, and she replied: "A little; but that was several years ago. I do not know if I have any now, but if you wish we will sit around the stand." Four of us sat around the stand, and in about fifteen minutes we had a response. We inquired: "What spirit is present?" This was spelled out: "W. B. Roberts." We asked him if he had a communication for his wife. His answer was: "Dear Helen, I am always with you." When asked if he was happy, the reply was, "Yes." Then the stand moved in a lively manner to where my daughter was playing on the piano, and as it were, danced a jig with such force that it broke one of the legs, and that ended the sçance.

The next two evenings we held sçances, when Wm. D. Roberts replied to a former question as follows:

"I wish all my family would believe in this beautiful religion." Conrad Ten Eyck, who departed this life more than thirty years ago, answered many questions very satisfactorily, one of which was asked by D. B. Tompkins: "Could he give his mother's first name?" The response was correct, "Margaret." In answer to a call for a communication he said, "Form a circle and I will come and talk with you." My mother came next and I asked her for a communication. She replied: "I am trying to help you all I can." The movements of the stand corresponded to the individuality of the spirit's operating.

Afterwards four young ladies and a young man, none of whom had ever seen anything of the kind before, sat down by a stand to have some sport. They soon found that the stand had power to move itself, which alarmed them at first; but becoming used to it, they sat down again and inquired, "Who is present?" The stand answered by spelling the name, "Klump," a man who had died several years ago. They then asked a number of questions, receiving satisfactory answers.

My next experience was at Orton camp meeting last June. In company with a gentleman I went to a store, and procuring two new slates, we called on Mr. Watkins, the medium, put the slates on the table in front of us, and he gave each of us five pieces of paper, and told us to write the names of those with whom we wished to communicate—one name on each piece—and write any question we wished to ask under the name, then roll them up in round balls and leave them on the table. While we were preparing them he was at different places, looking out of the window, part of the time paying no attention to us and when we were ready, he took a piece of paper and wrote on it: "Father help me." He then put it with our balls and mixed the eleven all together, so that we did not know our own balls. Then he requested me to take my pencil and point to the balls. The third ball he told me to take up and hold it in my hand. He then took his own slate and pencil; his hand became agitated, and he wrote a communication signed by Wm. D. Roberts, saying among other things, that he was happy to meet me again, and that my ideas on the subject were correct. Then the medium told me to open the ball I held in my hand and see if it was the right one. I then directed me to point to another ball, and the third or fourth one he told me to hold in my hand. He then waited a short time and then said he did not hear from that, but still keep the ball. I then pointed to a few others, when he told me to take one up and hold it in my other hand. His hand then became agitated, and he wrote a very good communication, signed by Conrad Ten Eyck, and in it he said he would try and help me get my other communication. I opened the ball and found it correct. The medium then pulled my slate, which had not been out of my sight a moment, over to him, took off the upper one, then broke two or three small pieces of slate pencil, put them on the slate, then put the other slate over it, then put his hand on one end and said: "You, gentleman, put a hand on each corner." Very soon we could hear the writing between the slates, even the crossing of the I's and dotting of the T's. Then came three small taps. He then told me to take off the upper slate. Doing so I found a letter signed by my sister who passed to spirit life nearly thirty years ago, the substance of which was just what I would expect. She said: "My dear brother, God bless you. Do you know that word? I did not express my joy at seeing you. There is one life, and one life alone. I am so happy, and so happy to see you. I am your loving sister, Ann Jane Shoss." I then opened the ball and found it correct.

The medium then inquired if either of us knew a person by the name of Margaret Shoss. I replied that she was my mother. My friend received even longer and better communications than I did, hearing from the person named in each pellet. He received a long letter on the slate from his father, who died about eighteen months previous.

At half past ten A. M., the convention was called to order, and was opened by the president, Miss Susie M. Johnson. In a brief address of welcome, and in which she stated the object of the meeting, Discussion of questions bearing upon "spiritual phenomena" was next in order, in which all present seemed to take a live interest. Numbered among those who took an active part in the discussions, were several ladies, more fully developing the fact that the world moves, and that woman's intellectual faculties are not inferior to those of her brother. In the afternoon session the discussion of some of the questions considered at the morning conference was continued, interspersed with music and select songs from the choir, after which ballots were taken for the election of those who were to have in trust the business of the society for the year following.

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In the evening we had the pleasure of listening to an eloquent discourse by Mrs. E. C. Woodruff, of Michigan, whose services had fortunately been secured for the occasion. Sunday morning Mrs. W. again lectured, touching upon many highly important subjects and dropping into the consciousness of the most stolid listener nuggets of thought so constructed that they could not fail to burn their lasting impress upon the tablets of memory.

In the afternoon Miss Susie M. Johnson, our regular speaker, gave a very elaborate and powerful discourse upon "Spiritualism, its claims and aims. What its mission has been, and what it is to be." She also urged upon Spiritualists the importance of concerted action in order that greater good might result. Mrs. Woodruff gave the closing address in the evening, occupying the rostrum to the delight of many and the satisfaction of all. At the close of her address, she was tendered a unanimous vote of thanks. We earnestly hope that our platform may again be honored by this estimable lady. Thus has passed an occasion which we think has set a brighter flame upon the altar of our energies, for verily we have been strengthened.

The following officers were chosen for the ensuing year: Miss Susie M. Johnson, President; Mr. Louis Kirkland, Vice President; Mr. E. B. Russell, Secretary; Mr. J. S. Wales, Treasurer.

Trustees: Mr. Geo. P. Colby, Mrs. J. Taylor, Mr. Louis Kirkland, Mrs. Chas. G. Hillman, Mr. J. S. Wales, Miss Susie M. Johnson, Mrs. J. S. Wales and Mr. E. B. Russell, of Minneapolis, and Mr. Porter Martin, of Farmington.

E. B. RUSSELL, SECY.

Minneapolis, Minn., Jan. 3d, 1883.

"Mum Socialie."

To the Editor of the Religio-Philosophical Journal:

At the residence of Mrs. F. P. Crans, No. 345 West 36th street, New York, a large party gathered on Thursday evening, the 4th of January. The Misses Conron of the Harmonia Association, and Mrs. Belle Cole sang a number of pieces in an excellent manner and greatly pleased the friends. Mr. T. W. Wood, Mr. H. H. Gardner, Mrs. W. M. Albert and Mrs. M. L. Van Horn gave several recitations. Among the features of the evening was a Mum Socialie. Mr. A. J. Davis said that the penalty for speaking would be a fine of five cents and the treasurer would immediately collect the same. The Mum was to last half an hour. During this time there was a great deal of fun among the ladies and gentlemen, and many declared they had rather pay the fine than "keep silent for the space of half an hour." There was a pin cushion filled with pins and the price of a guess was 10 cents, and the person guessing the right number of pins would take the cushion. There were tickets of admission and the financial proceeds were for the benefit of the Harmonia Association. Coffee and cake were served. Among those present whose names the writer recalls were Mr. and Mrs. Andrew Jackson Davis, Mr. Martin L. Van Horn, Mrs. Margaret Austin, Dr. D. S. Brown and wife, Dr. J. E. Briggs, Miss Crans, Mr. Cole, Mrs. E. S. Cady, Mrs. Dr. Cooley, Dr. Dumont C. Dak, John E. Gardner, Dr. Gross, Mr. and Mrs. Holmer, Dr. J. B. Loomis, Mr. Geo. H. Melish, Dr. and Mrs. Meigs, Mr. and Mrs. Morse, Mrs. Tracy Robinson, Mr. and Mrs. J. B. Samuels, Mrs. Stoepler, Mr. Joseph F. Snipes, Mr. Van Zant, Mrs. Wolcott, Miss Wolcott, Mr. Weaver, Mrs. George W. Wheat and daughter, and Mr. and Mrs. Wilson.

300 Mulberry street, N. Y. HERBERTUS.

The Pleasure of Freezing.

James Humphrey, a Canadian, nearly froze to death in a recent storm when driving homeward from Wallace town to Aldborough. He has since given this description of his experience to a correspondent of the St

"Mind'-Reading."

[New York Herald, Dec. 30.]

A large company of gentlemen gathered yesterday in Dr. Beard's house, No. 52 West Thirty-fourth street, to witness experiments in thought-reading by Mr. Stuart Cumberland and Mr. Marshall P. Wilder. The experiments were conducted strictly from a scientific point of view. Varied tests were applied to Messrs. Cumberland and Wilder with the view of seeing how near it was possible for so-called mind-readers to indicate a locality thought upon by a subject. A three-foot rule, finely marked into fractions of an inch, was spread out on a table. Two brass artificial fingers terminating in a small pointed needle were placed upon the fingers of the thought-reader and the subject. The latter fixed his eye upon the rule and thought upon a particular notch. Then Mr. Cumberland took hold of the subject and laid the finger which wore the brass instrument upon the rule. The needle slowly traveled until it touched the tiny notch thought of by the subject, and there it stopped. The gentleman said that that was exactly the spot he had fixed his mind upon. It was a point indicating the sixteenth part of an inch. Many similar experiments were conducted by Dr. Beard. Some of them failed, but the majority were surprisingly successful, and demonstrated fully that the expert reader in contact with a subject could indicate any almost infinitesimal point upon which that subject has fixed his mind. Much surprise at this result was felt by the scientists present.

Dr. Beard, in a conversation with a *Herald* reporter made the following important statement with regard to the so-called mystery of thought-reading:

"What is commonly called thought-reading, or mind-reading, is, in reality, muscle-reading or body-reading. Several points were proved to-day by our experiments. In the first place, nothing was found or indicated unless there was bodily contact by the subject taking hold of the hand of the operator. In the second place, we found that the operator did not know what he found, but only where it was. This is all that mind-readers or muscle-readers can do. We have demonstrated that a person who in the normal state is not a good muscle-reader would succeed very well in a trance, although, perhaps, not as well as men like Cumberland, Wilder, Bishop or Brown. The philosophy of the art is this: Muscular tension of the subject in the direction of the locality on which his mind is thinking, and the relaxation which takes place when that locality is reached. A good operator like any of the men I have mentioned can quickly detect alike this muscular tension and relaxation."

OUR PROGRESS.

As stages are quickly abandoned with the completion of railroads, so the huge, drastic, cathartic medicines, composed of crude and bulky medicines, are quickly abandoned with the introduction of Dr. Pierce's "Pleasant Purgative Pellets," which are sugar-coated and little larger than mustard seeds, but composed of highly concentrated vegetable extracts. By drugists.

Life has no smooth roads for any of us; and in the bracing atmosphere of a high aim, the very roughness only stimulates the climber to steeper and steeper steps, till that legend of the rough places fulfil itself at last, per *asper ad astra*—over steep ways to the stars.—*Bishop Doutre*.

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35



LA MAN.

WHO IS UNKNOWN TO HIM, TRY WELL AND EXAMINE THIS MAN THAT I



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"ALBERT LEA ROUTE."

Continued from First Page.

Mr. Walter Howell is permanently engaged to preach at this church. He is quite young and boyish in appearance, and has never read a book. Born blind in England and only seeing now very imperfectly, his discourses have caused many to marvel at their grandeur, beauty and instructiveness. He is of a very spiritual nature, and in his boyhood attracted attention by his ability to discuss questions and speak upon religious subjects in the Methodist Church, to which he and his family belonged. He was sent out to preach, and soon attracted so large audiences as to create jealousy among his co-laborers. He was after awhile charged with heresy, and when told what he had preached, denied all knowledge of having used the language charged against him. He was told that he had no right to preach if he did not know what he was saying. He meekly replied that when they sent him out, they said it was the Holy Ghost that inspired him, but that when people came in large numbers to hear him, they wanted to silence the Holy Ghost and him too. He was however silenced. In so far as revoking his license could effect that result. Some two years afterwards he was invited one evening to attend a Spiritualist meeting. Until then he was ignorant of Spiritualism, and when he arrived at the hall he found a large audience, and the speaker announced to address the meeting could not attend. A medium at once announced that there was a young man present who would deliver an address. Up to this time Mr. Howell was conscious of what was transpiring. When his memory next served him, he was standing upon the rostrum, the audience applauding and the chairman bowing to him.

During his discourse his guides had made known their supervision over him, and the fact that while he was ostensibly speaking as an orthodox Methodist, they were planting spiritual truths among his hearers. But at last envy worked its purpose, and the voice of truth was for the time silenced at the demands of the Pharisaical bigots of latter days. We hope that through the instrumentality of Mr. Howell a large and flourishing church will widely extend its good work and benign influence. Already his discourses have attracted the attention of liberal minded clergymen who have come to our church as listeners.

I wish to state a fact which has just come to my knowledge. Rev. Mr. White, popular Methodist clergymen, having his church on the corner of Fourth and South Fourth Sts., Brooklyn, has with the unanimous consent of his trustees, invited Mr. Howell to lecture in his church on Thursday evening next, upon the subject of "Marriage Here and Hereafter." Mr. Howell has accepted the invitation. He will no doubt, will have a fine audience.

We have for the present decided to have our church services at 3 and 7:30 P.M., having our Sunday school at 10:30 A.M. A. H. DAILEY, President, Brooklyn, Dec. 23, 1882.

Murray on Kiddle.

How a Spiritualist of Twenty-five years Standing differs from one Comparatively Fresh in the Investigation.

To the Editor of the Religio-Philosophical Journal:

Mr. Oliver Johnson when a witness at the celebrated Beecher trial, being asked if he was a Spiritualist, replied that he was but that he was not a consummate fool. He recognized the fact that the public had a right to know to which of the two classes of Spiritualists he belonged. This remark of Oliver Johnson was forcibly brought to my mind at the perusal of an article in the *Journal* of Nov. 18th, entitled "An Original Essay—The Two Schools of Spiritualists." It starts out with saying it is to be regretted, the want of unanimity as to "practical principles" among Spiritualists, who, it says, reason and view from different standpoints; and that it would be uncharitable and unwarrantable to impute to the members of either of these conflicting sects any want of sincerity or a desire to promote anything else than the truth, or that there are persons among them who do not love honest dealing and purity of purpose as applied to mediumship, and that a natural love of justice prompts each party. Now, that's kindly.

After this eulogium our author proceeds to divide these good people into two classes or schools, as he very naturally styles them, and proceeds to say of one (the one to which presumably he himself does not belong) that they would pronounce a solemn anathema of excommunication against all mediums and sitters who should refuse to submit to the *dicta* of an inquisitional tribunal appointed by them, and that "these magnates are to be the duly ordained priests of this new religion," and that they claim all others must bow to them and adopt their methods, or woe to Spiritualism! It calls them "these soi-disant wise ones" and gives us to understand that they will sit in a circle "with a mind reeking with suspicion, skepticism" and "arrogance and almost impudent pretence," and, on the principle that birds of a feather flock together (as it quotes), have their counterparts in the sphere just beyond, in the false and degraded spirit bringing manifestations of fraud and deceit.

Such is the consistency of the article in question in describing the personnel of one of the two classes of Spiritualists—presumably, as I said, not the one to which the author professes to belong. At the outset the article coos to you as gently as a sucking dove, and at the winding up, it roars at you savagely as a beast of prey.

Again, one of its "schools," our original essay says, is by some called the obstructive "fraud obstructors" and that its members appear to think that Spiritualism wholly consists in those rudimentary investigations which are needed, it says, to convince unbelievers or skeptics ignorant of facts and unwilling to accept them, and it claims that they, the obstructors, would apparently compete all mediumship to go before a board of examiners and obtain a certificate of morality, social respectability, etc., etc., and, later on, our author, getting bolder, leaves the "apparently" attitude and definitely asserts that the obstructors would have all the appliances and methods of investigation minutely prescribed by a board of inspectors or commissioners.

Now, of course, not one word of all this is true. It is exclusively "evolved from the inner consciousness" of our author; but with what sort of consistency, after presenting the doctrine of critical investigation in such unfavorable language and light, can he wind up his article, as he does, with a laudation of the very process which he condemns in the obstructors in insisting, ordering and directing that "all whose minds are open to conviction should study and digest the scientifically attested facts before they enter the seance chamber," with a laudation of Zöllner, Crookes, Wallace and Hare, whose investigations were based

upon the very species of critical tests to which the fraud obstructors always urge each new investigator is entitled. To my mind our author writes more like a schoolmaster, dictating and closing, in a communication to his scholars or subaltern teachers, and not considering necessary either consistency, logic or order.

The true facts of the difference now existing among Spiritualists, as I understand them, are these: One class is disposed to allow entire latitude to every claimed exhibition of spiritual power, and to object to any effort being made for the purpose of showing that it is not of human origin, or that it is of human origin. The other class, whom our author says are called obstructives, favor the plans pursued by Zöllner, Crookes, Hare and other careful investigators, before pronouncing any physical demonstration to the world as having a superhuman source, origin or cause. They say to our author, "If you wish charlatans to humbug you, either by bringing into your seances masks and false clothing, it is your privilege from which we would not debar you, but when your medium has come forth with that tinsel and that mask upon her or him, don't urge to the public that it is evidence of spirit return which a man or a woman ought to accept. Do not pretend that this is the true basis of Spiritualism. So much in regard to physical phenomena. Then, in regard to the mental phenomena, they say as to twaddle uttered by a professed medium, or written by the hand of one, and professing to come from, or signed with the name of George Washington, William Shakespeare, Milton, Dante, Queen Elizabeth, and other disembodied celebrities, even though it be spirit writing, don't insist that it must have come from the source professed. Leave it open and free. Let people have the privilege to decide for themselves, or else don't pretend to be a Spiritualist.

It was not by the publication of such material that Zöllner, Crookes, Wallace and Hare, have given the world good cause to realize the existence of an unseen intelligent power, which asserts itself to be spirit once human and now removed from the earthly tabernacles.

As a whole the article in question is calculated to mislead as to the true nature of the difference existing in the spiritualistic ranks. It is illogical, confused in its substance, and wanting in the kindly feeling which it professes at the outstart.

BRONSON MURRAY.

The Congregational Club of Cleveland Deliberates on Spiritualism.

To the Editor of the Religio-Philosophical Journal:

The Cleveland, O., *Leader* of the 27th ult., contains a brief report of the December meeting of the "Congregational Club" at the Forest City House, on the evening preceding, at which time after some brief preliminaries, including the prayer by Rev. Smyth, the Reverend Samuel Wolcott, D. D., presented "an able paper" bearing upon the topic of the occasion, namely, "the proper attitude of Christians toward Spiritualists and the doctrines of Spiritualism," in the discussion of which, if the report do not distort the arguments (we are treated to some very profound nonsense), Doctor Wolcott admits by way of preface that he "had not troubled Spiritualists to any large extent for a knowledge of their doctrines, nor had their doctrines troubled him, thus confessing not only ignorance of his subject, but indifference also toward it. Then why should the learned doctor essay to enlighten people in that "able paper" concerning this abounding heresy of which he knows and cares so little? He then "explained away" any possible scriptural support—"though by what authority such literary liberties are allowed—we are not told, afterward laying down several propositions to prove the falsity of its (Spiritualism's) pretensions. Among these assertions he avers that "little is done which cannot be accounted for by sleight-of-hand performance." Indeed! how does Dr. Wolcott know? especially when, as he farther says, most of it is done under cover of darkness? In fact, he seems to claim more for jugglery than some of the most noted professionals in that line claim for their own art.

He further alleges that utterances said to come from those in the Spirit-world are largely below those represented as uttering them, and that whatever had been found true was known before. Then may we ask, "If the spiritual theory should happen to prove true in fact, and some arisen friend who had laid down the dusty burdens of this world, and gone on to the land of many mansions, should approach Doctor Wolcott "under cover of darkness" perhaps, with some trivial remark or message ("known before" it may be) and below his ordinary utterances while on earth, shall we decide the said friend did not communicate, and Spiritualism is, therefore, false?" This is wonderful logic to us! The "utterances" in that "able paper" I feel are largely below the wont of Doctor Wolcott; shall I believe, therefore, that the reverend gentleman did not communicate at the Forest City House? Such reasoning, if it can be dignified by that term, would, I confess, annihilate Spiritualism and the doctor and his "able paper" as well.

He closes by telling us that "the proper attitude of Christians toward the whole matter, should be one of aversion mingled with compassion."

In this summing up, the public is simply treated to an inside view of personal prejudice, and stamps the word "compassion" as idle and devoid of meaning. We do not expect to prevent the learned doctor from "passing by on the other side," if he so elects, but I can assure him the Spiritualist public are in no pressing need of clerical "compassion," and that Spiritualism will take care of itself and continue to spread the proofs palpable of a continued existence in spite of bigotry or personal preference in the case.

In the general discussion following, and which closed the meeting, the several members of the "Club" joined, and "to a large extent concurred" in the conclusions of Doctor Wolcott, adducing what they evidently deemed further adverse evidence among which is "the purely mercenary motives of those connected with it." This bold assertion is hardly becoming that consistency which is likened unto a jewel, for out of the estimated millions of believers in Spiritualism all over the world, only an insignificantly small number, comparatively, receive pay for services as mediums or lecturers, while on the other hand it is a fast patent at least to church committees and D. D.'s, if they will but confess it, that the voice of ministerial duty is almost certain to be heard most distinctly coming from those moral vineyards that promise the biggest salaries.

Alas! beloved gentlemen, we are all human, and let us not forget while shoveling in the shekels of a fat salary, there may be others who labor quite as conscientiously and who trench the till of humanity's

heart just as thoroughly, looking confidently for a better harvest in spiritual things in the appropriation of more of heaven's sunshine and less of theologic fertilizers; and shall such servants in "the Master's vineyard" be deemed "mercenary" because they require a few poor dollars at our hands for their "daily bread?"

As a further allegation "the character of many of them" is cited to show how dangerous Spiritualism is to those who believe it. How beautifully the gauzy web hangs together. First, the great heresy is but poorly understood; "its doctrines had not troubled" the Calvinistic pool. All scriptural texts referring to it were "explained away," revised as it were; then jugglery will account for most of it; then the spirits are not up to standard grade of utterance; finally, just a hint, a plausi insinuation as to the character of its advocates. We refer the gentlemen to the daily accounts of criminal, social intrigues, embezzlements and cruelties for reply to the matter of character, and close our criticism in few words which embrace the kernel of the whole thing as it seems to be viewed by the "Club." First, Spiritualism exists; secondly, we hold it in "aversion;" thirdly, therefore it is false. These modern methods are too puerile to command respect or notice, and if we have been too lengthy in our reply, we beg your readers to excuse us on the single ground that their importance consists in the fact of the high societary position of the members of the "Congregational Club," and who under cover of clerical dignity and place seem to expect the "dear people" to accept their prejudices as profound philosophy.

A. G. S.

Princeton, O., Jan. 8, 1883.

Mr. Cumberland's Methods.

A few Manifestations very far Removed from Mr. Cumberland's Toe-cracking Manipulations.

To the Editor of the Religio-Philosophical Journal:

In Mr. Cumberland's tirade against Spiritualism, he makes the very common mistake of assuming that spiritual manifestations consist in such as are displayed by so-called mediums who give public exhibitions of their arts for pay. Only the grossest ignorance can overlook the fact that the truest evidence of spirit power—those manifestations that in their very nature must be entirely removed from the trickeries growing out of mercenary motives will ever be found in private circles. For the better information of himself and the reverend gentlemen who are so swift to swallow whatever opposes the spiritual light they are keen to snuff out, I will narrate a few of the manifestations that have occurred in a circle to which I and few intimate friends belong. He can then learn that not any amount of toe-cracking, even though he were to disarticulate the entire lot he has got in his boots, and crackled them never so industriously, would solve the problem of their occurrence.

But first a word as to pellet reading. His smartness in reading papers written in his presence would avail little in such a case as was my recent séance with Mr. Watkins. The six questions submitted I wrote with indelible pencil, in my own house, and crumpled and folded them up in such form as would be impossible without the use of both hands. The pencil Mr. Watkins had on his table was an ordinary black lead one. I carried them about with me in a pocket-book two days, and then laid them down in a budded heap close to my hand as I sat on a table in the full glare of bright sun-light. They were afterwards selected at random, one by one, by myself, and then held close shut in my hand, and while thus held correct names and answers in complete pertinence to the questions propounded, were given, with but a seconds devoted to each operation. Not once did Mr. Watkins handle the pellets; not one did he open, and still further in proof of the absolute impossibility of extraneous papers being interpolated, the pellets were refolded and brought away by myself, and now remain in my possession, just as I originally wrote them in the purple ink. There was the same utter lack of opportunity for trickery in the matter of the séances. There were certainly plenty of them lying about, but I purchased my own pair at a store kept by two of the most rigidly orthodox ladies in the city, and had them secured, as clean as soap and water could accomplish, for the special purpose of guarding against Mr. Cumberland's acid bugaboo. These slates, laying one on the other, were never five inches from my hands, and were never touched by Mr. Watkins, except to place a little piece of pencil between them for independent writing; yet while I held them firmly together with my left hand, and the mere tip of the medium's fore-finger rested on the frame as the closed slates lay on the table within a score of seconds the lower slate was filled with clearly written, straight-lined caligraphy, in answer to a request in a pellet not yet opened, and held tightly within my own grasp. I distinctly held the pencil as it wrote, holding one of Mr. Watkins's hands in mine, while his other hand was held at least two feet away above the table. I, myself, removed the upper slate, finding the writing and that the bit of pencil was entirely worn away. So much for this phase of spiritual manifestation. If ever Mr. Cumberland accomplishes like results, he will need outside assistance from vast amount of acids and toe-cracking.

He further alleges that utterances said to come from those in the Spirit-world are largely below those represented as uttering them, and that whatever had been found true was known before. Then may we ask, "If the spiritual theory should happen to prove true in fact, and some arisen friend who had laid down the dusty burdens of this world, and gone on to the land of many mansions, should approach Doctor Wolcott "under cover of darkness" perhaps, with some trivial remark or message ("known before" it may be) and below his ordinary utterances while on earth, shall we decide the said friend did not communicate, and Spiritualism is, therefore, false?" This is wonderful logic to us! The "utterances" in that "able paper" I feel are largely below the wont of Doctor Wolcott; shall I believe, therefore, that the reverend gentleman did not communicate at the Forest City House? Such reasoning, if it can be dignified by that term, would, I confess, annihilate Spiritualism and the doctor and his "able paper" as well.

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Questions were promptly given by raps of three, in blows of the leg on the floor, or one in the negative. Never in my life have I seen more marked intelligence than was given in the responses. It was particularly apparent in the desire expressed for music. The blows were then of the most emphatic character, both in approval and opposition. Solo singing was always opposed, the harmony of all joining together being the evident object mainly in view, with decided preference for such sacred hymns as "Near me, my God, to thee," and the like. And on one occasion when one of the party began to play the violin, as perfect time was beaten by the table legs as could be attained by human feet, and evincing complete appreciation of the changing time and cadences of the music. Finally the table began to move across the floor in a certain direction, and with such persistent force, that not all my strength could prevent it, albeit I grasped both hands inside the end frame for the purpose. Then it deliberately turned up on end and over until the upper side of the top rested on the carpet round to the other end, and on to a complete somersault back to the feet. Next it pressed along in a different direction, so that we were obliged to stand up and go with it, and a young girl of decided mediumistic power, was forced nearly to the wall, when it gradually climbed up, first resting the cross-stretcher onto her knees, then rising clear up onto her head, with the bottoms of the four legs not less than two feet from the floor; and throughout the entire movement it was impossible not to believe that the dead wood of the table was alive in every fibre with intelligent purpose. We could only stand up and keep the tips of our fingers about it in the best way the strange circumstances would permit. After swaying about on the girl's head for a number of minutes, it came down onto its legs in the same cautious, deliberate manner, and slid along the floor to still another end of the room, and there on its being announced by one of us that it was time to break up the circle, the invariable good-night given by five raps or tippings, was accomplished by the table being struck against the wall with such force as broke through paper and plaster to the laths behind!

All this was accomplished among a company of intimate friends, with not the slightest motive for trickery, but one earnest desire to investigate the phenomenon to its fundamental foundation. W. WHITWORTH. Cleveland, O.

Science and Art.

To remove smoke stains from ivory immerse the pieces in benzine, and go over them with a brush.

A. H. Mason, in a note to the *Chemist and Druggist*, says that "Rough on Rats" is colored arsenic.

Colorado expects to dig up about \$24,420,000 worth of the precious metals this year—an increase of ten per cent from the product of 1881.

M. Tarnier, of the Maternite, Paris, is the inventor of a baby incubator which will do for the human race what the egg-incubator has done already for poultry.

M. T. R. Baker, in a paper "On the permeability of the Linings of House Walls to Air," deprecates wall-paper and advocates the old-time whitewashed walls.

Glue, when mixed with one-fourth part glycerine, is found to have an elasticity and pliability which prevents it cracking when dry. A German chemist in Nuremberg has called attention to this.

At the end of 1881 there were 2,218 registered insane persons in New South Wales, or 119 more than the previous year and 36 in excess of the average yearly increase. The per centage of deaths for the year was 5.46, the lowest since 1865.

Certain kinds of wood, of great durability when used alone, have, when joined together a very destructive influence upon each other. If eypress is joined to walnut, or if cedar is joined to cypress, decay is induced in both woods, which ceases, however, as soon as they are separated.

Fine paper may be made, according to the *Pharmaceutische Zeitung*; from a pulp consisting of 1 part of vegetable fibre, 2 parts of asbestos, 1-10 part of borax, 1-5 part of alum. The ink is made from 85 parts of graphite, 8 part of copal varnish, 7.5 parts of copperas, 30 parts of tincture of nutgalls, and a sufficient quantity of indigo carmine.

A French chemist claims to have discovered a method of overcoming the danger threatening vineyards from ravages of the phylloxera. His process is to inoculate the vines with the phenol poison. The phylloxera do not attack plants thus treated, and are extirpated for want of food. The vines are in no way injured by the inoculation process.

Before the electric light becomes, as it must soon become, the common illuminating agent of the period, says the *Lancet*, a determined effort should be made to devise some mode of mitigating its peculiarly unpleasant intensity. The vibratile impulse of the electric force is obviously stronger than the delicate terminal elements of the optic nerve in the retina can bear without injury.

The Quincy Market Cold Storage Company, of Boston, are said to have the largest refrigerating building in the world. It is of stone and brick, 160 by 80 feet in size, and 70 feet in height. The capacity is 800,000 cubic feet, the cost \$200,000, and the ice chamber holds 600,000 tons of ice. It will be used for storing dressed beef and mutton. The Chicago refrigerating cars unload at the door.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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No. 22

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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A Tilt at Herbert Spencer.

His Contradictions no Contradictions, and His Reconciliation Between Science and Religion no Reconciliation at All.

BY DAVID ECCLES.

While heartily uniting with any praise accorded to Herbert Spencer as a profound philosopher, I must deprecate every attempt to place him on a pinnacle of infallibility. The very men whose independent thought, in times past, added to the world's enlightenment and progress, have, owing to a spirit of hero worship, been transformed into obstacles to further progress, by making their utterances a finality.

In an editorial in a late Sunday's *Journal*, I find this encomium: "Any truth which he (Spencer) has indorsed, we may be sure, has been traced to its elements, and built upon a foundation that cannot be shaken." It strikes me that every truth, whether Spencer indorsed it or not, "is built upon a foundation that cannot be shaken." If, however, the writer means any statement which he indorses is thus securely built, then I go to deny the proposition. It is beyond the capacity of any man to trace to their elements all the facts Spencer has indorsed, and specialists in various departments of science have detected him in many errors. The deepest oceans have their shallows, and Spencer is no exception to the rule.

I have had the temerity in a publication of my own to question the legitimacy of his metaphysics and am willing to test my logic against any of his defenders. This presumption, I am painfully aware, will be met by a clamorous charge of egotism, but one who feels the strength of his position can afford to bear the obloquy that hero defenders always heap on obscurity. In my humble judgment, if Spencer's future fame rested solely on his metaphysical speculations, he would not live in the world's memory a century. The enduring monument he has raised for himself is his great scientific generalization of evolution. In this connection his far-reaching grasp of scientific fact and scientific induction has never been surpassed.

In Spencer's analysis of ultimate religious and scientific ideas he is pleased with no less than reducing every conception of truth we can frame to an inconceivability or contradiction. Between alternative theories he offers us no choice. All are rejected as equally invalid. At every point he strives to push the mind into an intellectual suicide. I cannot for one moment allow that we are left in such helpless confusion, and will take up seriatim, illustrations of the imbecilities of the understanding, and point out the defects of his reasoning. If it is true, as you, on the strength of his dictum, assert, that "analysis of any possible theory destroys the theory," then who can rescue his own theory of the unknowable from the general ruin? If we have no absolute knowledge, then we cannot even know that we know nothing. Do you not see that Spencer is like a man who, sitting on the limb of a tree, saws it off—he tumbles with the success of his own undertaking.

Respecting the origin of the universe, we are told, three theories can be framed, viz.—self-existence, self-created, created by an external agency. What I have to remark on this, is the utter confusion of thought in Spencer's mind. For, but two of these theories attempt to show an "origin" to the

universe. The theory of self-existence has for its very nature a denial of "origin." To classify this theory as a theory of "origin" is a most bungling procedure. The theory is simply an assertion of being, and all being is eternal being. It cannot come from nothing nor lapse into nothing. Self-creation is a contradiction, since it supposes a thing to be and not be at the same time. The theory of creation by external agency is a compound of the axiomatic truth of eternal being, plus the figment of a new creation from nothing. Between something and nothing no thought can be established; hence, the mind has absolutely no starting place for the theory. Eternal existence, however, contains the body of a definite thought. The objection: Spencer urges against it is that "we cannot form a conception of existence without a beginning." What do we mean by the words "eternal and infinite"? It has been asserted that the attempt to impose an affirmative meaning to them is a "disastrous failure," and that they are mere "negative terms." Is the infinite, then, interchangeable with zero or nothingness? It must be if a negation. If not a negation then it is a positive thought, separated from other thoughts by an element of difference. What is that element? Indefinite, endless expansibility! We conceive the infinite by limits; the infinite by removing limits. The assertion that we cannot conceive the infinite means that we cannot limit the infinite. If we attempt to conceive it in relations we lose the thought of the infinite, which is more than a "mere negation." Spencer, in looking for a conception of "origin" and limitation of the eternal existent, lands himself in a contradiction. That is the outcome of his absurd statement of the problem, and does not affect the truth of the concept of eternal being. To limit this being by origin is to deny its self-existence. If indefinite, endless expansion by removing all limits is not the state of the infinite, then it is not being, and the word may as well be thrown from our language. Every subsequent so-called contradiction Spencer evokes is a repetition of the above sophism.

His reasoning on "First Causes" is simply a rehearsal of Hamilton and Mansel's theology. These men, believing in origin through creation, are compelled to seek first cause. But after they think they have found it, its mutual contradictions prove its destruction. For a cause is a relation, and a relation cannot be absolute. I dismiss all this learned rigmarole by the simple axiomatic statement that there is no cause or origin to being, hence no "First Cause." If there is a "First Cause," there would be a last effect, which is an absurdity. When we think of the infinite or absolute we suppress all relations. Spencer muddles up being with relations. Relations are caused but being is uncaused.

We turn now to scientific ideas. What are space and time—something or nothing? Spencer says we can assert neither of them. Let us see. What is nothing? I define it as the negation of all thought. Every positive conception is a conception of something. Is space a positive conception? Most assuredly. Space, therefore, is something. It is known by elements of likeness and difference. It is like matter in that it is extended; it is unlike matter in that it is non-resistant.

Time has being in relations, but unlike space has no absolute being. Space and time, so far from being "wholly incomprehensible," are comprehended as they are. As Spencer says to posit the alternative belief that they have no existence is to "multiply absurdities." These quoted words are used frequently by Spencer, and mark a distinction which he has failed to appreciate. To "multiply absurdities" is to break thought on the rock of contradiction. On every side an adamantine wall rises. Thought has no room for flight. But open the endless vista of the infinite and we never reach a contradiction. We only contradict ourselves by trying to conceive it under limitation.

Matter is infinitely divisible or it is not. Spencer says "the one hypothesis is no more acceptable than the other." The old sophism on the infinite is his only means of equalizing them. "We cannot realize," he says, "infinite divisibility in thought," which means we cannot bring it within the bounds of limitation. Which means that we cannot think it to be infinitely divisible and infinitely divisible at the same time; which means that the mind refuses to contradict itself. When we abolish limits to divisibility we conceive its infinite divisibility. Spencer says: "Really, to conceive the infinite divisibility of matter is to mentally follow out the divisions to infinity." That is, to conceive the infinite we must find an end to it. Why, the very conception denies end. An endless, unobstructed flight for thought is our positive conception of its being. An endless power of division is our conception of infinite divisibility, and this conception we are compelled by the very nature of thought to frame. Every conception that agrees with fact is the true conception. Our conception of the infinite agrees with fact. There are no negative ideas.

Matter being infinitely divisible its forms and states must be infinitely numerous. Newton's theory of solid impenetrable atoms breaks the law of continuity to material conditions, hence Spencer finds that the law of continuity to motion is broken by the supposition. His elaborate argument to establish this is superfluous, since the hypothesis itself does the thing which he perceives must happen, as a correlative, to motion. Bascom's theory ignores the infinite divisibility of matter, and starts from nothing—points

without extension. Like Spencer he sought a first cause and found it nothing. Neither of them appear to be able to see that a thing may be infinitely divisible and never reach a point without extension. So far as the force conception of Bascom's is concerned it is just as good as Newton's hard atoms, for both are false. Both mistake their subjective feelings for objective things. But of this anor. The divisibility of atoms is enforced by modern chemistry. The mathematical relations the elements bear to each other show evolution. The spectroscope has shown an evolution of new forms of matter in the formation of embryonic worlds. Every fact, every analogy, and every consideration points this way. Matter being infinitely related the universe must be a plenum. Spencer urges that the compressibility of matter necessitates vacuous space. It necessitates porosity but not vacancy. When we squeeze a porous body we bring its pores closer together, but in the act some subtler form of matter escapes. A sponge could not be compressed to the same extent as we know it capable of being if all the water and all the air it contains were retained. There are forms of matter that elude all our senses, and were it possible to isolate a finite quantity of space in an absolutely non-porous receptacle its non-compressibility I believe would be established. Professor Cook says that the ether would resist a pressure of a million pounds to the square inch.

Respecting motion, I have this to say: All motion is a relation. Absolute motion is absolute nonsense. Motion is not a thing, it is a condition. In ultimate religious ideas, Spencer muddles up relations with being; in scientific ideas he muddles up being with relations. He thinks there is a something goes out of one body into another when two bodies collide. He asks, "What has been transferred?" I reply, nothing has been transferred. There has been an exchange of mode, but no exchange of being. Action and reaction are equal and opposite. This law would be broken if one body received more than the other. All nature's changes are exchanges of mode merely. Professor Tait, of Edinburgh university, demonstrated mathematically that a moving body has no more force than a stationary one. What it gains in front resistance it loses behind.

It is easy enough to start with a false physical conception and deduce a contradiction. Spencer does this repeatedly. I suspect the contradictions he finds in the law of attraction are of this character. Many physicists deny the law. They do not deny the facts of gravitation, but they deny that these facts can be explained by an unthinkable attraction.

If the present attitudes of science and philosophy be accepted, when it states that all material properties are accidents of relation, then there are no attractions, and all such appearance must be explained by a propulsive mechanism.

Dr. R. G. Eccles, of Brooklyn, in a paper read before the Brooklyn Philosophical Club, and subsequently published in Col. Case's magazine, established a propulsive theory that met every fact collated by the law of attraction.

We come now to the inner world of consciousness. Our subjective modifications "constitute a series" we are told. He says that it is "difficult to separate and individualize them," but that it is "beyond question" that they "occur in succession." If it is so difficult, how can it be "beyond question"? Until he removes the difficulty of separation into distinct states, his *ipse dicit* is a mere begging of the question. Planting myself on the law of continuity, I emphatically state that our states of consciousness are not detached, but continuous, and call the consciousness of every man to witness to its truth. Between our pronounced states there is an unbroken stream of feeling, which we may not isolate in thought, but which we know to be there. The deepest sleep that ever fell upon man never found him unconscious of being. He may be unconscious of external relations, but not of his own existence. Spencer says, "We have indirectly reached the conclusion that there was a period when it (consciousness) commenced." When did he reach the conclusion? When he prostrated his intellect by seeking a first cause in an infinite and eternal universe. I have denied both premises and conclusion. Being is eternal; self-consciousness is being; self-consciousness is eternal.

This brings us to the battle ground of the unknowable. Do we know self? Spencer says the "knowledge is forbidden by the nature of thought." Many people who read Spencer conclude that his unknowable is unknowable only because of its magnitude. They do not perceive that he labors to show that it is qualitatively as well as quantitatively unknowable. All we know of external existence is the sentient states it creates in us. These states are not the thing. That is forever unknown. We have an inexplicable consciousness of external being, but that being must not be confounded with what we know as matter, for this is an effect of an unknown cause. I have followed scientific materialism thus far, because I believe the symbolism of matter and mind thorough-going and complete. But, elsewhere, I have attempted to show that mind is real of existence, matter its symbol. If, however, we do not know our true self, and there is an unknown machinery behind feeling, my position fails to the ground. But I have the consolation of knowing that the logic that proves we do not know self, proves that we do not know anything, not even relations, for self is the primordial feeling from which all thought relations are derived. Deny self-knowledge and we deny all knowledge. The "primitive dualism" of thought is Spencer's

reason for denying that we know self. Subject and object must be one before self can be known, and this would be "the annihilation of both," he thinks. The confusion arises out of the fact that Mansel, Hamilton and Spencer follow Kant's false use of the words subject and object. They have two things, matter and mind, in view, forgetting that they themselves have shown, that matter is a condition of mind. The subject is not that which thinks. The object is not that which is thought. Ideas alone are objects of thought. The object of the idea is the sensation. The object of the idea is the thought about that sensation. The perceiving subject is the immediate feeling. The perceiving object is the immediate thought. The thought is not self, only a symbol of it. The perceiving subject is self. The mind is both subject and object of itself continuously. If not both at once it is never either. If never either, it never exists, and every testimony of consciousness, the consciousness of Spencer's unknowable included, is a false testimony. If it testifies false of self it testifies false of everything else. Reason then, is a chaotic wreck.

I have not seen the slightest reason to believe that truth has any such cut-and-dried qualities about it. In a knowledge of self we have absolute knowledge, a knowledge unconditioned by any other being. We could never know two if we did not previously know one. We might not know one as related till two appeared, but the appearance of two did not add being to one. The mind simply revolved the relations. The deep-seated conviction "I am," is independent of all conditions. That is the feeling that is modified indefinitely by outer relations, but these relations do not give it being. They simply give it state. Eternal persistence is eternal being. The ego feeling persists through every change. This persistence must be the noumenal of which persisting matter is the phenomenal. Strip matter of the sensations it produces and what is left? Colorless, formless, resistless, attractiveless and without weight. We can conceive of no being devoid of these but mind. The unknowable of Spencer, unless he gives it some form or quality, which he does not, is a barren ideality. It is worse than useless, since it makes men think they have an idea when they have none. It is a curse to perpetuate a sciolistic materialism, which transfers the forms of matter to this unknowable. The master denies quality, or at least asserts no quality of it, the disciple snuggles the material quality in. Not to do this is to recognize its worthlessness. This abstraction he offers to the church in lieu of God. It has no mind qualities to it. He doesn't assert that it even knows its own existence. We know more of the unknowable than the unknowable knows of itself, according to this showing. We know that it is. It doesn't know that. To know that would be to give it self-knowledge, which according to Spencer, can not be predicated. And he thinks this miserable negation will supplant the religious conception of deity. Never! I have denied that being is caused, hence do not believe in a creative divinity. But throw mind behind all phenomena and God is a necessity. In conceiving God we are not left to a mere negation. We predicate self-knowledge, endow him with all the power of man and infinitely more. I lay it down as a truth never to be forgotten, that wherever the mind finds room for indefinite expansion that is the true line for thought to pursue. First—The positive element of consciousness, then infinite states to that being, and religion and science are harmonized. The infinite is not a contradiction nor a negation. Spencer not all the world to the contrary notwithstanding.

Kansas City, Mo., Journal.

Extract from Sermons by Rev. H. W. Thomas and Prof. Swing.

DR. THOMAS.

Suppose that we take the lower ground, and say that the desire in man for the good is simply the result of experience and utility; that finding certain courses of conduct are more conducive to happiness than others, he counts them the best, and hence adopts them. Now, if experience has taught the world this lesson, and succeeded in partially educating the race to habits of industry and economy and honesty, may we not hope that the same experience will not only hold the world to its present attainments, but continue to lead it still higher? If part of the race have learned the utility of morality and the benefits of peace, why not the lesson go on till all have learned the same lesson, and dishonesty and intemperance and cruelty and war be abandoned as not conducive to happiness? If experience has taught us the advantage of the railroad over the old stage coach, why may not the steam-car lead us to hope for still greater progress? And thus on this ground the expectancy of the world—is reaching forward for some greater good—is not without reason.

Or let us account for the desire in man for the good, and the present advanced condition of the world upon the hypothesis of evolution, and say that there is something in the nature of things; some law or tendency by which the lower forms are successively followed by the higher, and that along this law one form of life has appeared above another, from the radiate and the mollusk on to the vertebrate, and to man who crowns the series. And let us say that primitive man, who was but a step above his parental ape, has in obedience to this law passed out of the uncivilized state and risen to such forms of government and religion, and science as we

find in England, and Germany, and our own country; having said all this, are we not left in a position to look for still more? Does not evolution place the world in an attitude of expectancy? Certainly it does; for who shall set any bounds to the possible results of this upward-moving potency or law? If evolution has evolved from chaos a universe, and from dead matter and formless dust the rose, and the pine, and the bird of plumage and song, and man with reason and conscience, and learning, and law, and religion, where shall we draw a line and say it can do no more? If evolution has lifted up a part of the race, why not lift up all? If evolution has given the world its Homers and Bantes, and Platos and Bacons, and Lafayettes, and Gambetta, why not give the world still greater poets, and philosophers, and statesmen? And so, evolution leaves the world in expectancy—leaves us to wait and wait for the greater good yet to be. And we may go further and say, that if evolution be true, it was always true, and has been at work in all the past; and who can say that if in a few thousand years working on our earth it has made civilization, made science, made governments and religion, made Jesus Christ, that it has not in the long past peopled other stars and suns, and made other and higher orders of beings? Who can say that it has not made a God of moral perfection and of power over nature to control it as we do, only on a universal scale. And thus we find that the philosophical and the scientific view of things places man in a position of expectancy; both place the world on an upward plane; both point to what is yet to be.

PROF. SWING.

The human race has always laughed at or been angry at the fickleness of mind, and has generally charged it upon woman, because man, being the maker of literature and bearing the ruling power, has always possessed too much vanity to see the frailties of himself, and early learned to ascribe inconstancy to woman. Virgil learned it from the old world lack of him, and thus shows us that man having written his own history has made himself to be a personage of consciousness, and that perseverance will conquer all things. Nature has so made her world, our world at least, that when in any of her works you omit the word "faithful" you have done or suffered an injury. The poor victims of loss in Cincinnati send up a faint cry compared with those shrieks of anguish which filled the cold winter air a few days since, a few miles away. These men and those hard-tolling girls springing from windows a hundred feet from the solid ground, leaping out with a furnace behind them and an abyss in front of them, screamed and fell at the command of unfaithfulness. Builders, and owners, and managers all were reckless guardians of human life and each life was lost by their indirect command. The heroes who once fell in an awful earnest enjoyed in dying this thought: "We lie here at the command of our country," but over the dead of last Wednesday the painful epitaph must be written:

W. were tortured to death by faithlessness. Watchmen pacing each floor in the night; watchmen relieved at short intervals would have robed the original architect and builders of their power to maim and kill. But faithlessness to duty was not a part of those who built, or who managed the machine of death. Mortar and brick and wood enter in all these large structures, but faithlessness is not thought a part of building material. It is too expensive for common use. The calamity of our sister city may be our calamity to-morrow; for it is all a question of an overturned lamp, or of a mouse and a match. Man does not govern his world—he only lives in it; and he does not always live long, and often his death is terrible. He builds windows to admit light and air, but they are often made use of by convulsed persons who clasp the sills and scream for mercy to the crowd below; he builds a stairway and an elevator with which to climb to his bed at night; but he does not always come down by his convenient instruments. If the match, or the pile of oily rags, or a fluttering curtain say so, the inmates hurl themselves from the upper windows and are mangled until no affection can see the features of loved ones. Thus the King of Kings, the legislator of the universe, punishes all contempt for truth and constancy, and comes to all the thinkers, and all the patriots, and all the men holding offices of trust, to all the builders of houses, and says: "Be ye all faithful and the reward is near your foreheads."

Japan is keeping fully abreast of Western nations in the introduction of new inventions. One of the latest signs of this is the extensive use of the electric light in several of the Government establishments at Yokohama.

A Dream on Christmas Eve.

By Michael Biron, formerly Catholic Priest, now Editor of "Lucifer," Madison, Wis. Translated by George Leibniz.

"Oh, isn't it beautiful in the Catholic Church?" said sister Sylveria to me. "Just notice how supremely happy our little ones are under the Christmas tree! I have lately been reading—entirely by myself—the 'Life of Jesus,' by Baitz, and it really interested me a good deal. I found the book with old Dubois, the skeptic, and I took it away from him. I know it wasn't right to do so, but what could I do, placed as I am? We have strict orders from the superior (sister Adolphe) to confiscate all books of that kind. If I hadn't done it, another sister certainly would, and the poor man would have got into trouble. I gave him another book in the place of it, the 'Triumph of the Gospel.' He readily consented to the exchange, and remarked, he was not afraid to read anything and adopt whatever seemed the best. The 'Life of Jesus' he could easily spare, he said, as he knew it almost by heart, and with a smile he added, there would be no harm in my once carefully perusing it. In reply I said, and in earnest, such a book ought to be thrown into the fire. After reading it through, I burned it up. Now Father B. isn't it an awful thing for a sister of charity to read such a book? Strange thoughts have since been running through my mind. To tell the truth, many things in the book pleased me very much, and my religious faith has been somewhat shaken. If religious questions could be decided by the voice of reason, then it were possible that I might turn skeptic myself. But we, and especially women, let feeling and sentiment lead us, and I can't fully decide whether we are right or wrong. To unconditionally and in all cases follow one's reason, has a great charm; but, then, the voice of sentiment is so enticing, that woman will follow it with pleasure. What would become of all the beautiful, touching, comforting and exalting customs, festivals and usages of the church? What would remain of Christmas, that brings so much happiness to all of us, without the Christmas belief? The Christmas tree in the house of unbelievers looks to me, as well as the madonna on the stage in 'Freischütz.' And so I have made a sacrifice of my doubts to the world's Savior in the manger, and now I feel at rest once more. I didn't speak of this matter in my confession, not so much from fear that I wouldn't be forgiven, as from an irresistible feeling of shame to say things of that kind into the ears of the priest at the confessional. But now I've confessed it to you, here under the Christmas tree, and I think this answers just as well."

Sister Sylveria was much too amiable, accomplished and high-minded a woman for any sensible man to treat at all like the other victims of fanaticism, so I simply said to her, "You must settle that with God and your own conscience."

The above mentioned "Life of Jesus" I had not read at that time, but I had read that of David Strauss, and it was a load on my stomach. Still, its effect upon me was almost neutralized by the orthodox writings on the other side, coupled with the ascetic habits of my priestly education. On this evening, however, my memory called up the writings of Strauss with a vividness extraordinary. The refined and genial manner of Sylveria, this lovely guardian spirit of the institution, and that touching honesty of hers in confiding to me the inner processes of her mind, exercised upon me an influence almost magical. During the distribution of the gifts, when she, like a mother among her own loved children, was passing to and fro among the happy orphan girls, in a way so full of cheer and tender grace, she appeared to me like an angel, and what she had communicated to me seemed like a revelation from a higher world.

The large dining-hall of the invalids' Home at Mentz (Mayance) where the festival took place, had been fitted up by the nuns most tastefully with living, blossoming plants and other nice things, such as nun's hands only can fashion, and looked as inviting as the garden of Eden. Of course, the Christmas tree was not missing, and it was an uncommonly large one lighted up and trimmed in brilliant style; upon the long, richly decorated tables were piled up the presents for the children, but the most attractive and interesting thing of all was the "little manger." It was a masterpiece in its way, and arrested the attention of all present. It brought before the eyes of the spectator the mountain scenery in glittering colors. Bethlehem wrapped in darkness, the lonely stable with the "holy family," the Christ child upon Maria's lap, pious shepherds kneeling in front, angels singing the "Gloria," and in the distance the wise men with their camels following the star.

Bishop von Ketteler, accompanied by his secretary, the count of Galen, the members of the hospital commission, all the sisters of charity and many invited guests were present. The girls, plainly but tastefully dressed, recited various little poems, most of which I had prepared for the occasion. The bishop was much pleased with these, and repeatedly assured me how much he enjoyed them. But my own mind was wandering in a different direction. I had fallen into one of my dreamy moods, and hardly took notice of what was going on. I was dreaming with open eyes, dreaming about the history of Christianity, the unfathomable history of the spirit of man. I overheard count Galen remark to his uncle, the bishop, beside whom I was sitting: "Notice the pastor, he looks quite enraptured!" Still he had not the slightest suspicion that the spirit of truth, in the form of sister Sylveria, had taken "control" of me, and was showing and telling me things that formed a glaring contrast to the comedy that was being enacted before me.

I could boast to have had clairvoyant dreams and visions, and to still have such at times, with as good right as that sailor Mann, in Michigan at the present time, if I didn't know too well what singular delusion persons with a lively imagination and a romantic cast of mind are subject to. In my boyhood, one of our professors called me "dreaming Apollo," because quite often I had dreams which would be fulfilled exactly as I dreamt them, but as my dreams invariably turned on trifling and unimportant things, I paid no attention to the phenomenon beyond telling my dreams to my fellow students, for our amusement. And later, when wrapt in "pious" meditation, I have often seen the heavens open, the holy "mother of God" and similar deusions. And to the present time it is an uncommon thing with me to have dreams in which I see Christ and the future of mankind. From these experiences I could manufacture prophecies that could rank with those of other religious fanatics, who pretend or imagine to have visions, to receive instruction from a supernatural source and to foresee the future. All that is required is an easily excited, vivid imagina-

tion, a dreamy cast of mind, and to think and brood a great deal on some subject. If such a person, under the sway of religious zeal and devotion, practices a system of vigorous self-denial (as prescribed in convents) while giving himself to protracted meditation, he is sure to see strange and wonderful things. Self-evidently, the "visions" presented in the dreams of such a one simply mirror the thoughts and objects which engrossed his mind during the waking hours. When the "prophet" Mann, of Michigan, assures us that, dreaming, he sees himself as an exalted being receiving "revelations," it proves no more than that he meditates and reads a good deal about such things in day-time, and that the same impressions which he formed in reading the crack-brained "revelations" of the prophets, reappear in his dreams, and that his mind, consciously or unconsciously, is craving and hankering after such things.

A group of orphan-girls, dressed as angels with wings, presented a sight of rare loveliness. They sang the music of "Glory to God in the highest, and on earth peace, good will toward men."

A beautiful hymn! Truly it sounds like a message from the higher spheres. But now it seemed to me as if Sylveria, loveliest among the angels, with earnest mien and an awe-inspiring countenance, rose up to ask: What becomes of the glory of God, when his pretended servants are solely bent upon advancing their honor and authority? Christ said, "ye know that the princes of the gentiles exercise dominion over them, and they are great exercise authority upon them; but it shall not be so among you." Why do you assume all manner of titles; call yourselves "reverend" and "right reverend," even the "holy" and "most holy," fathers, contrary to the plain precept of Christ? Christ, in the manger, bedded upon straw, without a pillow for his head—and you, rolling in wealth, appearing in costly toggy and theatrical tinsel, sitting upon thrones, styling yourselves "princes of the church" and acting as infallible teachers, I accuse you that all those human souls, whom Christ labored to free from the yoke of superstition, ceremony and priest rule, you have chained down and bound more firmly than ever into the fetters of bigotry and ignorance!

Is it to the glory of God, when here below you represent him as a bloodthirsty, cruel and jealous tyrant, unable to check his wrath and forgive men their sins, through weakness committed, until he could see his own son flogging and bleeding to death at the cross?

A malignant tyrant, who, although Christ suffered for the sins of the whole world, has predestined the larger part of humanity to eternal damnation? An unjust tyrant, who curses all mankind because Adam and Eve, led astray by the devil, ate of the forbidden fruit? A treacherous tyrant, who, though his own son rendered a "full and overflowing" recompence for the sins of men, yet refuses to liberate men from the consequences of sin, from sickness, tribulation and death, from hell and damnation? A remorseless tyrant, who all through the ages has been letting loose upon poor, suffering humanity a whole swarm of priests and other enslavers of mind and body, pursuing their victims like bloodhounds? Yes, the "Glory of God," you have removed to higher regions, i. e., to an airy nothingness, while here on earth, your honor, priestly pride and dictation over men's consciences flourish in excess.

"And on earth peace, good will toward man." To restore peace to a generation torn up and perishing from mutual hatred and envy, love of power and conquest, oppression, ignorance and injustice, Jesus considered as his true calling. "Peace I leave with you, my peace I give unto you," said he to his followers, and sent out his disciples as apostles of peace. But what has become of the peace, of which the Christmas legend speaks? Has Christianity brought peace to mankind? Has it not, on the contrary, burned this earth into a vale of tears, where, in place of the blessings of peace, we find nothing but misery and woe? Under the dominion of the Cross, history records war upon war, the subjugation of peoples, the dismemberment of States, desolated countries, burned cities, gory battle grounds, the horrors of religion, fanaticism, the awful cruelties of the inquisition, and the burning of heretics and witches, the crusades not only against the Mohammedans, but also against the Christian Waldenses and Albigenians, the Hussites, Germans and Slavs—against the spirit of liberty and progress wherever it showed itself.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest," says Christ, as the son of man, the ideal man. But Christianity has nursed the race with a cup of woe; made it groan under heavy burdens; taxed and robbed the people for the benefit of the church and the gathering of priests; affixed itself with the infidelity against the common people, thus creating the class of bondsmen and dependent poor; oppressed the people with tithes and tasks for the support of the drones of the priesthood and the nobility. While Christ called men to the liberty of children of one God and Father, and to the truth, that makes free, Christianity by blunting the minds from earliest youth and training them to an abject submissiveness toward the arrogant nobility and priesthood, cheats them out of reason, liberty and manhood.

My eyes rest upon the "little manger," and to me it seems a striking tableau of the history of Christianity, a history of cruel despotism, falsehood and deception. Here I see the Protestant bigot arguing against Catholic black-gowns, accusing popery of having falsified, not Christian tradition only, but the Bible itself in an unblushing manner. We read in 1. John, 5: 7: "For there are three that bear record in Heaven: the Father, the Word and the Holy Ghost, and these three are one." How did these words get into the Bible? In none of the Greek or Latin manuscripts which originated during the first eight centuries, in none of the old translations do we find this passage, nor is any such quoted or referred to by any one of the old Christian writers, fathers or councils of the church. Even Luther, not finding it in the Greek text omitted it in his translation as fraudulent. They were Roman Catholic priests who committed this fraud for the purpose of proving by the fiction of the holy "trinity," and with that to stupefy the people. For every one whose impious credulity has gone far enough to believe in the "Trinity," this mockery of common sense, is ready to accept further absurdities. Well, the Catholic black gown good humoredly replies to his Lutheran adversary: "My friend, you better sweep before your own door; for although Luther had good reason for omitting this passage in his translation, you have quietly reinserted it some time ago, because, although fraudulent, it is so well calculated for a "blind" for your "evangelical" flock. And, furthermore, have you not copied and endorsed, without protest, a similar fraud of the Greek Catholic priests in 1. Timothy (ch. 3, v. 16) in order to have a passage with which to clearly prove the divinity of Christ? You have done this, knowing that the passage is a pious fraud, and that it could not be

found in the text till long after the Arian troubles, which turned on the question of declaring Christ a God. All the manuscripts of the first few centuries have the passage this way: "Great is the mystery of godliness, which was manifest in the flesh," while in your Bibles, thanks to an unblushing fraud, this passage now reads: "Great is the mystery of godliness, God was manifest in the flesh." Well, you know, "birds of a feather," etc. Concerning interpolations of scripture, we priests, whether Greek Catholic or Roman Catholic, Lutheran or reformed, stand equally guilty. By the way, Roman Catholic priests have also falsified the apostolic creed, for, without now noticing minor changes, they have smuggled into it words about Christ's descending into hell. The words "descending into hell" do not occur in any manuscripts of a date previous to the seventh century.

And now, in front of the quarrelling bigots I see rising up the Spirit of Truth, who addresses them thus:

Christ, whose birthday you celebrate with these trappings, was no God and did not want to be taken for such. In opposition to the Phariseism of his time, which made God a God of revenge and fear, he taught God to be the loving father of all mankind, whose sons, or children, all are. Therefore he prayed, "Our Father in Heaven." When the Bible calls him the son of God, we must bear in mind that it speaks of other men in like manner, and Jesus did not make the slightest difference between God as his father and God as the father of all men. He says: "I go to my father and to your father, to my God and to your God." (John, 20, 17). Likewise Matthew 5, 44: "Love your enemies, bless them that curse you, do good to them that hate you, etc., that ye may be the children of your father in Heaven." Mark relates: (10: 17, 18) "And when he was gone forth into the way, there came one running and kneeled to him and asked him, "Good Master, what shall I do that I may inherit eternal life?" And Jesus said unto him, "Why callst thou me good? There is none good but one, that is God." So Christ did not want to be called "good," much less "God." John (14, 28) has him say plainly enough, "My father is greater than I." Would he have expressed himself in this manner if he had considered himself a divine being, equal to God, his father.

With my mind's eye I also see the Apostles arise, and hear them say that all men are truly sons, or children, of God. "For as many as are led by the spirit of God, they are the sons of God."—Romans 8, 14; and he adds, verses 15 and 16, "for ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry, Abba, Father. The spirit itself beareth witness with our spirit, that we are the children of God." John teaches the same thing. (1. John 3, 1.) "Behold what manner of love the Father has bestowed upon us, that we should be called the sons of God. Beloved, now are we the sons of God." And in the face of these plain utterances, I see the hypocritical concave of priests planning that most stupendous fraud, to bamboozle the ignorant people by false translation of Scripture into the idea that Christ was God; for the purpose, as Pope Leo X, openly declared, to put themselves into better position, as proxies of this incarnated God, to fill their pockets and lead a life of ease and luxury. This was the end and aim sought by the clerical impostors, in falsifying the Scriptures, and this is the reason why they have persistently and systematically made out Christ the "son of God," and the rest of mankind his "children" only. Remember that in the original text of the Bible we find uniformly in all places the same term used for Christ and all other men, namely, in Greek the word *pais*, and in Latin the word *filius*. If in past centuries somebody had ventured to call the priests to an account for these forgeries, they would have branded him an enemy of God and burned him as a heretic and anti-Christ at the stake. By this means, the barefaced imposition succeeded, so much so, that up to the present time they and their blind followers will declare every one an emissary of the devil who undertakes to spread the light of truth.

Where fools clutch their "Gloria," "tis night, though thousands of candles be shining around the Christmas doll—a fitting emblem of the mental darkness in which Christianity keeps the minds of men. But already we see "Lucifer," the morning star, glittering in the eastern sky, signifying the break of day; little by little the light is spreading in the heads, in the hearts; the fairy-like delusive show begins to pale in the clear light of truth now sweeping in upon it with a power irresistible.

I see a picture of the future. The veil is rent, the night of legend cleared up, and the figure of the "son of man" lives and moves among his fellow men, a sublime reality. There is no more looking for Christ in the Bible, or in heaven, in the refuge of the Godhead, or in the church—but in the hearts of humanity, in the love toward one's fellow men. "Verily I say unto you, whoso shall receive one little child in my name, receiveth me"—"inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," and "behold, the kingdom of God is within you." There will be no more need of priests or prophets, for "one is your master, Christ," i. e., the ideal man, true man—and womanhood. And this perception of the truth will carry the day, in spite of Greek Catholic and Roman Catholic and Protestant priesthood, in spite of the unholy alliance of Church and State, in spite of all the obstacles which the relics of barbarism still at work in our civilization are throwing in the way of the final emancipation of mankind from error and wrong from within and without.

The breaking up of church and priest rule and the establishment of a religion of pure humanity was the objective point of Jesus' endeavors. He had no patience with foolish ceremonies and temple worship, but inculcated that God is a spirit, not to be worshipped with any legerdemain of priest, but in spirit and in truth; not with bloody sacrifices, but with a contrite heart. "To do justice is more acceptable to the Lord than sacrifice." He condemns all public prayer, partly as hypocrisy, partly as folly, "for your Father knoweth what things ye have need of before ye ask him." But such as think they must pray, at all events, he doesn't send to church with prayer or hymn book in hand, but into the quiet closet, to pray unseen. And of his followers he says that they are not to be known by regular attendance at church, by the creed they profess, by worshipping with or kneeling before any "Reverend" so and so, or by the observance of religious or ecclesiastical customs at all, but by their genuine kindness of heart. "By this, shall all men know that ye are my disciples, if ye have love one to another." This law of love was to supplant the dominant selfishness, do away with the pride of riches and station, the abuse of privileges and monopolies, remove oppression, stop the impoverishing of the masses by a favored few, in short, was to

renovate and reconstruct society as a whole socially, religiously and politically, and make room for the kingdom of heaven upon earth. And it needs no argument to prove that the present order of things, based upon grasping selfishness, injustice, adroit scheming and assumption of power, can have no place whatever in this kingdom of heaven on earth. In the latter according to Christ's teachings, all are children of equal rights of one and the same heavenly Father. And this time is drawing near. Already the dawning light of a better era lights up the mountain tops. And the day on which Christ's ideal will be reached, will be the glorious day of his second coming, will be the day of the spiritual resurrection of mankind, the day of judgment upon centuries of wrong.

And here are the priests and their dwarfed spiritual slaves, calling free thinkers "infidels." But who have become "infidels" (unfaithful) to Jesus? Who have perverted his spirit and his teachings? Who have denied and betrayed him for centuries? Who betrays and denies him to this day?

Before me I see moving along the great army of priests and preachers of all the churches and sects, with their religious conceit and bigotry, their intolerance and dogmatism, carrying the torch of religious wars, upholding a system of absurdities, given to a pharisaical zeal in prayer, a slavish deference to those in power, with the tools of torture of the Inquisition, with their beheaded, impoverished, degraded and debrayed retinue of all nationalities—and Christ, the son of man, is shedding bitter tears over these traitors of his cause!

The Christmas legend contains in its most germ the story of humanity working out its own salvation. Jesus, the son of common people, born in poverty's hut, teaching that the highest good is not to come from above, from those in power and authority, or from the fashionable world, but from among the poor, impoverished, over-worked and disenchanted people. What Jesus was to his own time, what he did for the good of humanity, that which made his name immortal, all that sprang from the common people, from among the lowly, from those which the fashionable and privileged classes look down upon with contempt. Through the legendary tale about the shepherds at Bethlehem, too, there gleams this truth, that persons from the lower, poorer classes generally are the first to rouse to the recognition of high ideals; while the rich, the influential, the fashionable, the Pharisees and Saducees, the preachers, will care next to nothing about it. And when they were finally compelled to take notice, it was with horror and dismay, with the murderer's sword in hand, as is indicated by the legend of the Bethlehem children's slaughter. With rare exceptions, those in power and high position look upon the spread of new ideas among the people with fear instead of pleasure, and are unscrupulous in their choice of means to suppress the new-born spirit at the threshold. The Roman governor, Pilate, in league with the priesthood, brings Jesus to the cross, an illustration of the alliance of Church and State. But it's all in vain! The new spirit triumphed.

In vain to hunt down the "infidels" as "dogs"—in vain to make war upon and devastate their country—in vain to carry on a thirty years and still longer religious wars—in vain to burn Huss, Hyeronimus of Prague, Savanarola in Rome, Michael Servetus in Geneva—in vain to set fire to Magdeburg and bury its resolute inhabitants under a mass of ruins—the new spirit, the truth will triumph. And what a cheering sight it is to look upon the long line of pioneers who have battled for the light and the truth, for freedom and justice! How comforting to know one's self in the same glorious company, to be maligned, persecuted, imprisoned by the hordes of kingly and priestly devotees, as they were!

The Christmas festival is drawing to a close, the distribution of the gifts is finished, Bishop von Ketteler makes a little speech to the "sisters" and the children, and blesses all with his benediction. Sister Sylveria, watching her opportunity, says to me: "Why, my dear pastor, your mind seemed to be in another world all through the exercises. Now, between us, I tell you I feel so myself. Wish I hadn't told you about reading Baltzer's 'Life of Jesus.' It just seemed as if the Christ child, with a benign expression, was saying to me, The Christmas dream is beautiful, but truth only can give us real peace. Didn't you think so yourself?"

"Come, Father B.," said Bishop von Ketteler, "we must now call on the English Misses, who are waiting for me," and together we returned through the cold, wintry night to the Hospital of St. Rochus.

Summary of the Sixth Annual Report of the Treasurer of the Onset Bay Grove Association, for the Year 1882.

1882, Jan 1	Cash	Dr.
Cash in Treasury,.....	\$3,613.51	
Gross receipts for year ending Jan. 1, 1883.....	11,112.92	
		\$14,726.43
	Cash	Cr.
Gross expenditures for year ending Jan. 1, 1883, on orders inclusive of orders No. 768 and No. 1004,.....	8,120.19	
Cash balance,.....	2,704.44	
		\$14,726.43
	CAMP MEETING ACCOUNT.	
Cash received on account camp meeting,.....	82,133.16	
Cash paid on account camp meeting.....	81,204.05	
Balance,.....	920.11	
		\$2,133.16
Amount of previous camp meeting balance,.....	\$1,073.83	
Balance of 1882.....	920.11	
		\$2,002.94
	ASSETS OF THE ASSOCIATION.	
Land of Onset proper.....	\$1,000.00	
Land of Sturtavant farm, 13 cott		

Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO

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SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, January 27, 1883.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old Subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

Circles and Mediums for the Advancement of Low Spirits.

It has been stated, and in some quarters advocated as sound spiritual doctrine, that it is highly advantageous to the lower order of spirit intelligences to communicate through mediums. It is held that the bare fact of such communication, elevates and purifies the spirit and sends it on its progressive way. It is said that low and undeveloped spirits, are confined to earth, just because they cannot make such communications and that they are compelled to remain miserable and degraded until the opportunity offers for them to "come in contact with earth." So strenuously has this been advocated that circles have been and are maintained for the express purpose of giving these spirits a chance to speak, and such circles have been well supported by arousing the sympathies of believers in the doctrine. Now, we confess that we are unable to see the connection such communications have with the advancement of the spirits making them, and certainly the vast majority have none with progress of knowledge here. Taken as a whole they are a dreary mass of words, often meaningless, and although diverse spirits speak, they repeat the same old story. We do not say that these communications are not from the sources they purport to come. Their imperfection does not prove they are not. A host of low and ignorant people enter the Spirit-world, and if they communicate it is to be supposed they would speak as they did while in mortal life. Such people here learn by study, and editors usually are so hard hearted as to reject their communications, should they attempt to write, regardless of the possibility that their advancement may depend on their making the press a slop-bucket for their inanities. The point we raise is this: Why, when these same persons become spirits, their advancement should depend on their communicating through some medium, a dull account of their transition, and feelings in spirit life, and still further what possible good publication can do them? Certainly the publication of these communications is a stumbling block, and source of contumely from those who are outside of Spiritualism; and is of no possible service to those who accept its truth. Then we must look for good directly to the communicating spirit. We are told that great good does follow, why or how is not satisfactorily stated; in short no valid reason can be assigned. The claim comes from and is an excuse for the puerility and rapidity of the communications, which otherwise would have no excuse for publication. Communications, which would at once go into the waste-basket if from mortal source are given a conspicuous place if purporting to be written or communicated by spirits. For what purpose? Because they state new truths, or old ones in better language? Because they will interest or instruct the reader? No, for they are confessedly driveling nonsense; but because such publication will at once unburden the spirits and start them on a new career!

Influenced by this doctrine many mediums yield to a low order of influences, thinking they are doing a deed of charity and true missionary service, while others excuse the incongruity of communications they receive on the same ground. Granting that the doctrine is true, what a lame and impotent plan

of salvation it furnishes! Not one spirit in ten thousand can entertain a hope of writing through a medium. A "free circle room" may accommodate, say a score of spirits a week, but during the week thousands have passed from mortal life. What proportion, then, of these spirits in bondage can be relieved by this method. Evidently it is wholly inadequate to the claims made upon it.

We are led to these reflections from several communications and inquiries we have received. A lady medium writes that Jessie James has become her control and wishes to free his mind, that he may rise above the earth. If he came confessing his horrible crimes and penitent, there would be some excuse. With his bloody record, it might be plausible that he would feel oppressed and the necessity of asking for forgiveness. He, however, speaks in no such strain. He assumes the tone of injured innocence and makes a hero of himself. To publish the unbearable stuff he purports to utter would be an unkindness to the reader, and we fail to see how it would benefit him.

Another is inspired by Guiteau, who thereby is seeking to escape from the inclination to the earth life. She despises him, rebels against the influence, yet feels that she ought in charity to allow him to influence her. We do not hesitate to say that such is a mistaken charity. The Spirit-world is quite capable of taking care of its own. The same laws of advancement govern there as in this life. The way for such a moral monstrosity as Jessie James to advance is to learn the consequences of his course of life, become repentant, and seek a higher plane. Contact with earth through a medium, would intensify his earthly and selfish faculties instead of holding them in abeyance.

The same may be said of Guiteau and all other criminals, cranks, as well as ignorant persons. If their purported communications are indicative of their condition they are as ignorant, or besotted and selfish as before passing from the earth-life, and, to use a suggestive phrase, unrepentant. In fact, they usually have, according to their own story, nothing to repent of. They were working at "their mission," and ought to receive praise therefor. Such a doctrine is mischievous and immoral in its tendencies, and carried to its ultimate conclusion leads to the lowest depths of corruption. Some mediums who began by acting the role of charity as missionaries, for the purpose of relieving the minds of low spirits have gone farther, and held that it was necessary for such spirits to reanimate their earthly life in order to escape therefrom. They were forced, they claimed, by their "controls" to indulge in drinking, gormandizing and debauchery, until they became debased and brutalized. Common sense ought to teach that instead of elevating an immortal spirit, such a course of crime, for it can be called by no other name, would cast it down to still lower level, and destroy the medium through which it was effected. It can by no possibility be of benefit to mortal or spirit to do wrong, and whatever is wrong for mortal is wrong for spirit. The sympathy excited for "degraded spirits" who stand around circle rooms, as it is claimed, in crowds, which exceed the rush for a ticket wagon of a traveling menagerie, awaiting a chance to "say their say," and have it published, that they may "ascend higher," is entirely mistaken, and the money it gives worse than wasted. It propagates a mischievous doctrine, calculated to work injury wherever received, and not only without foundation in spiritual laws but opposed to common sense.

The Spirit-world is capable and willing to care for its own, and its methods of advancement do not require the sacrifice of sensitives, here, nor the publication of voluminous nonsense whose only claim to notice is its spirit-origin. The most illiterate communication may be characteristic and of interest to friends and relatives, as private letters, but this is no reason for making a cent penny of their publication, and forcing them before the public.

He Don't Yearn for Conviction.

A somewhat widely known newspaper man, west of the Missouri river, writes us as follows:

Can you not do something towards getting Col. Ingersoll to attend a séance of Mrs. Simpson's or some other good medium, and bring him to time. We can make him acknowledge the truth or brand him as a coward. See what you can do. You could by that one stroke convert thousands of his followers. Try it, dear Brother.

Col. Ingersoll has, if we are not mistaken, already had some experience with mediums. It is not at all likely that his mind is any more open to the reception of the truths of Spiritualism than are those of many of the theological dignitaries whom he assails. His work is pre-eminently one of negation; he tells only what has been told a thousand times before in more polished, philosophical and logical ways; but his stalwart utterances, oratorical powers, and good luck have enabled him to make a bigger dent in the public mind and put more money in his pocket than has any other man. If our esteemed correspondent can successfully assist in convincing Col. Ingersoll that he can fill the largest halls and theatres in the country with people at a dollar a head to listen to his affirmative exposition of the truths of Spiritualism—its facts and philosophy, we will agree on our part to convince the great orator of the verity of spirit communion.

C. B. Lynn will speak in Haverhill, Mass., the first two Sundays in February; in Stamford, Conn., the last three Sundays of April; in Brooklyn, N. Y., during May.

What is Orthodoxy?

The time has been, and not long ago, when there was no doubt what doctrines the Church held and taught. It is not so now. Creed and catechism have had their day, but have measurably ceased to be even an approximately correct statement of what the Church believes. True, the creed and catechism are unchanged, but the words have a new meaning; men read between the lines. What would have been styled heresy in the old times, has so permeated the body of the Church, that when some one more bold or less discreet than his fellows, utter the convictions he holds, the outside world, expecting instant explosion of the offenders, is startled by finding he is not in advance of his congregation; that they are not surprised nor alarmed; the preacher has but spoken their thought better than they could have done it themselves. Mr. Beecher denies an eternal hell, and enforces his denial by withdrawing from the congregational association, avowedly on the ground that he no longer believes as they do; but his church is as crowded as ever; it is still necessary (if not right) to have a policeman present to enable the pew-owners to make their way through the throng of eager, earnest men and women who throng to hear him. Mr. Newton boldly attacks the plenary inspiration of the Bible, and straightforward some of his Episcopalians associate declare, as we heard one: "The only importance his sermons have, is from his being an Episcopal minister; but he who denies the inspiration of the Bible, denies the Church which proclaims it in her articles. Let him leave the Church whose faith he has abandoned—he would soon sink into insignificance."

This is one man's view, but a digest of opinions gathered from Episcopalians, tells a different story. The Rev. Dr. Ryland is reported to have said: "It is a bad sign, I take it, that the religious public should seem so shocked at the views of Mr. Newton upon the Bible, since such views are more or less common in the world of Christian scholarship, and it is very undesirable that Christendom should degenerate to the condition decaying paganism was found in, when there were two faiths in existence—one of the common people, who continued to believe in myths and tales of the gods elaborated by the poets, and the other of the philosopher, who laughed or sneered at all such things. Mr. Newton has simply the courage to state publicly—deeming the time here for the statement to be made thus—what many of our orthodox religious guides hold as to the natural history and authority of the Bible. And members of Mr. Newton's congregation declare they see nothing to object to in the sermons which have made such a stir.

Nor is the difficulty confined to this country. The Bishop of Manchester on a recent occasion of consecrating a church at Mossley predicted that unless the present internecine war in the Church of England were speedily terminated, the days of the Church as a national institution were numbered. The very faith of the Church was in jeopardy, while its members were fighting about the clothes they should wear.

Everywhere the "form of sound-words," by which men have been held, is slipping from the grasp of the people. Everywhere are men now absolutely rejecting one doctrine; again criticising away another, and we have heard some speak of the revision of the Bible as a confession of judgment that the Bible was not inspired, thus casting down at one fell swoop all the teachings of the creeds, as authoritative statements. Hence the pertinence of our query, "What is Orthodoxy?"

The term literally means right thinking, and had come to mean thinking in agreement with accepted authority. But authority is dethroned now, and men are seeking new statements, something that shall express the convictions of to-day, rather than the crude imagining of centuries ago. So the Congregationalists have appointed a committee to draw up a new creed. In the January number of the *North American Review*, Revs. Mr. Smyth, Lyman Abbott, and H. W. Beecher discuss the subject of Revision of Creeds, each ably, but each from his own stand-point. They seem to agree that creeds grow; if they are so hard and inelastic they cannot do this, they die, for men will grow away from them. We give some specimens, showing the different writers' recognition of the need of new definitions of Orthodoxy:

The paramount question now does not lie between different interpretations of Christ anointing in as many different sets; it is whether there is any divine revelation, whether we have any religion at all?"—Rev. Dr. Smyth.

"Our church creeds are, for the most part, statements, not of religious facts, but of religious theories; and our theological controversies are almost entirely about, not the facts, but the theories."—Rev. Dr. Abbott.

"It is not to be denied that in every community where the intellect has been aroused good men have become dissatisfied with the old and prevalent creeds. That creeds should be rejected by men who have abandoned all faith in revealed religion, or by scientists who have gone into the twilight of agnosticism, can excite no surprise. But in a different way, and for different reasons, discontent prevails among thoughtful men and the most devout. It may be seen in the gradual use in the pulpit of venerable symbols of doctrine; in the attempt, by construction to bring them into sympathy with modern religious ideas; . . . in the demand—in various quarters for an amendment of creeds; in a spasmodic attempt on the part of good but not wise men to bring back neglected creeds to the family, the school and the church service; which is as if one in November should gather the leaves that have finished their work and attempt to glue them again to their old places and make them perform again their past and finished functions, and above all, by this discontent with ancient doctrinal formulas is shown by an organized attempt to frame a creed that shall be suitable to the

divinely appointed fruit of modern thought." [Alluding to the commission appointed to prepare a caputulary of doctrine for the Congregational Churches.]

"Catholic and Protestant stand before the world to show that complicated metaphysical creeds do not draw Christians together, but separate them; that they do not promote union, but dissent; and that the more they reduce moral truths to sharp definition the less possible is it to hold large bodies of active minded men in unity."

"The characteristic of the whole Bible is that truths of the head are expressed in the language of the heart. Creeds have attempted to express emotion of the heart in the language of the head. The reduction of an emotion to an idea is not a translation, but a destruction. A flower analyzed is a flower destroyed."—Creed makers have treated the Bible as men do their sheep, shearing the wool to make thread, dyeing the thread for the shuttle, and working the shuttle in the loom to create every fabric that invention can achieve, all the while declaring that these fabrics and patterns all grew on the sheep's back."

"There are two great churches, the church mechanical and the church spiritual. The one is materialized, has order, forms, regulations like a kingdom; the other is living, lambent, invisible, of no shape, with no creed but holiness, with no ordinances, but with the real, personal ministry of the Holy Spirit always present, and the light, the life, the power of God."

"The only orthodoxy on earth is the beauty of holiness. Above all creeds is the creed of right living. God and the human soul are the only forces that the world knows. All others are derivative, subservient, auxiliary."

"All that in the church to-day is lifting and purifying man and infusing into society the redemptive spirit of Christ, is from the soul-power of men illumined by the soul of God; and the zealous disciples of the letter—the senthells watching the dead creeds, the mechanical defenders of a mechanical creed—are the chief adversaries which the gospel meets."—H. W. Beecher.

Still, we have not found an answer to the question. Orthodoxy is just now in a transition state and undefinable. In the mean time, while the professors are trying to answer our question, let us do some "right thinking" ourselves, and not be frightened at the conclusions we cannot fail to reach. If God did dictate the Bible, it was dictated to men; it is impossible that man's expression of divine truth could be divine—only to such a degree as they were able to receive and express.

If we study nature in ourselves and outside of us, accepting its phenomena as evidence of the Creator's will, we shall surely be orthodox in our belief in the true meaning of the term, though every D. D. should shake his head in solemn rebuke of our hardihood. And our creed will grow as we grow in knowledge, never reaching a culmination, for eternity will always have its mysteries and its revelations.

Readers in the State of New York,
Attention!

A movement is again to be made in the State of New York against the "Doctors' Law." We publish below a petition addressed to the Legislature of that State, which we advise our readers in New York to sign and procure others to sign, and forward without delay one to their Senator and one to their Assemblyman. It needs duplicates. A petition is valuable aid to any one lobbying a bill. He can refer to it as showing general interest. To the collective Legislative body, however, it is a folded paper with an endorsement upon it. The several members do not criticize it or scrutinize the signatures. It is read or not referred to a committee, and forgotten by the members who are to vote upon the bill at its passage. On the other hand a letter from a constituent to his member, however humble the former may be, is carefully read and makes an impression; therefore, while commanding the signing and presenting of the petition below, we at the same time urge each reader, male and female, to find out who is their Senator and Assemblyman and address to each a short letter. Cut out the "Bill" which we print below, paste it to your letter, and ask him to get it passed. The help will be wonderful. There will be parties at Albany, N. Y., pressing the bill. Aid them.

A MEMORIAL OF CITIZENS OF NEW YORK FOR SECURING THE PROTECTION AND PRESERVATION OF THE NATURAL RIGHTS OF THE PEOPLE IN THE STATE OF NEW YORK.

To the Senate and General Assembly of the State of New York:

The undersigned, citizens of the State of New York, do hereby entreat the attention of your honorable bodies to the following facts:

1. There now exists upon the Statute Books of this State a prescriptive medical law, (R. S. Chap. 436 and Chap. 513) the enforcement of which causes much injustice to a large number of reputable citizens, depriving them of the right to employ such medical art for the alleviation of suffering and the cure of disease as their judgment shall dictate.

2. This law deprives from practicing within this State persons who are gifted with the power of "healing by laying on of hands," through the presence and imparting of vital magnetic force and otherwise. Some of these powers are natural to the practitioner and are not increased, but more likely to be diminished by the course of study required.

In view of this serious encroachment upon the natural rights of the people in those hours of affliction when they stand most in need of freedom of action, we respectfully entreat you to pass the following bill.

A BILL FOR AN ACT TO PROTECT AND PRESERVE THE NATURAL RIGHTS OF RESIDENTS OF THE STATE OF NEW YORK IN SICKNESS AND MEDICAL ATTENDANCE.

The People of the State of New York represented in Senate and Assembly do enact as follows:

SECTION 1. The right of every citizen and of the people to employ for medical purposes the services of any individual in whom he or she may have confidence; whether such em-

ploye has or has not a medical diploma, or has or has not registered as a physician, shall not be questioned in the State of New York.

Sect. 2. No such employe as aforesaid shall be liable to fine or imprisonment for rendering such service when guiltless of any false representation in connection therewith.

Sect. 3. All acts and parts of acts inconsistent with the provisions of this act are hereby repealed.

Reception to Capt. Brown and Mrs. Brigham.

On Wednesday evening of last week, Mr. and Mrs. J. W. Harmont gave a reception at their residence on Bishop Court, to Mrs. Helen J. T. Brigham and Capt. H. H. Brown. It is seldom, in the exigencies of the lecture field, that two such talented speakers can be met on the same evening; and as a consequence, few "regrets" were sent and the parlors were crowded with a happy company. After an hour of conversation, and music by Mrs. Treffrey, Mr. J. C. Bundy made a few remarks complimentary to Mrs. Brigham and Capt. Brown, and said he only voiced the sentiment of the numerous friends in requesting Mrs. Brigham and the Captain to favor the company with some of their inspirations. Capt. Brown, after a few felicitous and humorous words, gave several recitations in fine style, after which Mrs. Brigham gave an impromptu poem, from subjects supplied at the moment, which was warmly applauded. Mrs. O. T. Shepard, always a favorite speaker on these occasions, by invitation then made a brilliant little speech, full of pathos and good sense, which met a responsive chord in the hearts of the company. Many of the officers and active members of the two Societies were present, and all seemed to unite most harmoniously and cordially in the spirit of the hour.

Not Complimentary to the People of the State of New York.

The New York Medical Journal, published in the interest of that class of doctors who ignore the individual right of Americans to select their own physician or go without one, utters the following insult to the people:

"The people of the State of New York have for years persistently and stupidly refused to protect their own interests, their health and their lives by any regulation of medical practice worthy of the name."

Such language coming from paper devoted to a class or society which is ever besieging the Legislature to protect the public for their own pecuniary profit, is, to say the least, unbecoming.

Genuine therapeutics made greater advances in the State of New York, in the forty years (1834 to 1874) in which there was no law restrictive of medical practice, beyond common law responsibility for maltreatment, than during any similar period.

The present law in that State is too stringent. Had it always been in force the Homeopaths, Electropaths and Hydropaths would all be in jail or out of the way of the Allopaths, who would still be administering their heroic doses and plying the willing lancet. It is very well to "register" all healers after some proper method, and deprive of their license such as mislead; but the people must not be tied up to any order or classes of practice.

Champions of Woman Suffrage.

[Inter-Ocean.] Some persons think the champions of the women's suffrage movement are all old maids or women who have no interesting domestic ties. In refutation of this Susan B. Anthony, the only one of the agitators who never married, publishes the following statement as to the children of woman suffrage women:

Lucretia Mott, 5 daughters, one son 6
Elizabeth Cady Stanton, 5 sons, 2 daughters 7
Martha C. Wright, 2 sons, 3 daughters 5
Antoinette Brown Blackwell, 5 daughters 5

GENERAL NOTES.

(Notices of Meetings, movements of Lecturers and Mediums, and other items of interest, for this column are solicited, but as the paper goes to press Tuesday A. M., such notices must reach this office on Monday.)

We have received a fine photograph of Miss Sue M. Johnson, for which we return thanks.

J. Frank Baxter lectured and gave tests, Jan. 14th, at Hyde Park, Mass.

Mrs. Abbie N. Burnham lectures at Springfield, Mass., during the month.

Judge Stansell, of Leadville, Colorado, spent last Sunday in the city and attended Mr. Howe's lectures.

Mr. Fred. A. Heath, the blind medium, lectures at Fall River, Mass., the 28th; Cambridgeport, Feb. 4th. Engagements can be made for the month of March by addressing him at 721 Lawrence street, Charleston, Mass.

Mrs. E. S. Silverton is now in Michigan, giving tests and holding public circles. She is now engaged at Kalamazoo, and parties in the vicinity desiring her services, can address her at that place.

George A. Fuller, of Dover, Mass., attended the convention of the New Hampshire State Association of Spiritualists, N. H., Jan. 20th and 21st. He lectures at Newburyport, Mass., Jan. 28th.

Hugo Preyer has commenced the publication of a paper in the German language at Denver, Colorado. It bears the name of *Colorado Courier*. We hope he will have success in this western undertaking.

Dr. H. P. Fairfield will lecture in Beverly, Mass., on the 28th; Keene, N. H., Feb. 4th and 11th; Newburyport, Mass., Feb. 18th, and in Portland, Me., March 4th and 11th. Engagements can be made for other dates by addressing him Box 30, Stafford Springs, Ct.

The 18th annual meeting of the Illinois Press Association will be held at the Palmer House, Chicago, Feb. 14th, 15th and 16th. Questions of great importance will come up for discussion, and it is hoped there will be a full attendance of the members.

Capt. H. H. Brown will speak at Kalamazoo, Mich., Jan. 26th, 27th and 28th, and at Lowell, Mich., the 29th. He is on his way eastward, and can be engaged in Pennsylvania and New York for dates in February and March. Address as above, or at his home, 734 Jefferson street, Brooklyn, N. Y.

The Pastor of a Presbyterian church in Pittsburg, Penn., on the first Sunday of the month asked all those of his church who had danced during the last year to stay away from the communion table. About three-eighths of the whole number, acting upon the suggestion, did not come forward. The suspended members have until March to confess their sin and promise new obedience.

It is claimed by a special dispatch to the Chicago Tribune from Erie, Pa., that Prof. Thompson, a few evenings ago, successfully exposed Henry Allen, the materializing medium, by exploding a tube filled with chemicals at a dark séance, revealing the medium in the act of handling the guitar, whose music was supposed to be evolved by spirits. He claims that although caught in handling the instrument, none but the angels played "Over the Garden Wall," the air abruptly terminated by the explosion.

The prohibitory amendment to the Constitution of Iowa, adopted by popular vote last June, has been declared invalid by the Supreme Court of that State, Judge Severs rendering the decision. The case was adjudicated upon the simple point raised—the question as to whether the forms of law had been complied with in the adoption of the amendment. This question being answered in the negative, the case was at an end.

C. E. Watkins will remain at Lawton Station, Erie Co., N. Y., until March. We hope he will recognize his unfitness for travel and promiscuous sittings, cultivate his will power, and strive in every way to be a better man. He has splendid gifts that should be made to conserve the best interests of Spiritualism; and but for his trifling character and bad habits he would be one of the most honored mediums in the country. Unless he can change his course, the poor house and the gutter will be the end. Hosts of friends stand ready to aid him in a better life but he must do his part.

Lyman C. Howe, the veteran lecturer, appeared before the Second Society of Spiritualists at 55 South Ada Street, on Sunday last. Only forty persons in the morning braved the inclemency of the weather; and although the speaker had traveled all night and got off the cars and proceeded direct to the hall, he delivered an excellent address, highly appreciated by those present. In the evening he was greeted by a fine audience who seemed to take a deep interest in his remarks. Indeed, his lecture was profoundly eloquent, containing much food for thought, and making a lasting impression on the minds of his listeners. He lectures again next Sunday.

A new volume on the STATE OF NEW YORK has just been issued, which should be in the hands of every one interested in the Empire State, also in every public and private library. It embraces historical, descriptive, and statistical notices of cities, towns, villages, industries, and summer resorts in various parts of the State, together with a complete list of the post-offices, counties, and county towns, lakes, rivers, railroads, &c., and is embellished with 200 fine wood-engravings, illustrating almost every point of interest. No book has yet been published on New York State, so picturesque as this, and containing so much information of a general and practical use. The get-up of the book is all that could be desired. The size is octavo, and it is printed on tinted paper and bound in blue cloth and gold, top edges gilt, and published at the low price of \$1.50. The compiler, editor, and publisher of the book is Henry Kollock, office, 22 Vesey street, New York City.

A Valuable Premium to Subscribers.

Ever on the alert to extend our patrons such friendly favors as shall cement still more firmly the cordial relations already existing, we have for a long time been looking for something to offer as a premium that would be of intrinsic value to our patrons and free from the serious objections pertaining to chromos, engravings, and pictures requiring several times their original cost to be expended in framing. We wanted a book; one that should be a veritable companion. We could find plenty of stale, unsalable and obsolete books, to be had at about the price of old paper, but such were not what we were looking for. We wanted a dictionary, but here another obstacle arose, all the low priced dictionaries were either in too small type, or printed from worn out plates, or otherwise objectionable. At last, however, our trouble is over and we are happy. We have found what we want in the National Standard Dictionary, fresh from the press and printed on new plates from good readable type. Of course the book is not a "Webster's Unabridged," we don't claim it; yet so far as it goes it is trustworthy and meritorious, and will serve our purposes for which a dictionary is wanted in thousands of families. The terms on which it is offered our patrons is, we think, exceedingly liberal and only such as can be offered in anticipation of a most generous patronage and by buying for cash a very large quantity. There are other dollar dictionaries in the market; we have carefully examined nearly all and give the National Standard the preference by far, though we can buy others for much less money. We know our readers appreciate the best. See advertisement in another column, for particulars.

Professor H. D. Garrison gave the second of his lectures on Evolution Sunday afternoon at the Grand Opera House. He presented a series of views showing the comparative sizes of all the planets and their relative position as regards the sun. Several fine views of the comets of a number of years past were thrown upon the canvas. The transit of Venus was carefully given in detail through the medium of six views. The moon was graphically depicted. The craters of the moon were shown by some carefully prepared photographs taken by Professor Hough and the lecturer. Mars, Jupiter, Saturn, and the sun were shown with a startling vividness that almost made one feel they were taken on the spot, so minute were all the details entered into. The stars that deck the distant skies were shown and the milky way also, with the relative size of our solar system. A series of star maps were given, showing the infinite variety of myriads of these suns, as the lecturer called them, that are invisible to the naked eye; they were depicted by views taken with the most powerful telescope in the world. The lecture was extremely interesting throughout.

Dr. David Stern, a prominent Jew of Wilkes-Barre, Pa., is out in a lengthy letter advocating the abandonment of Saturday, the Biblical Sabbath, as a "rest-day," by his people, and the substitution therefor of the Christian's Sabbath, the first day of the week, the resurrection day of Christ, and established as a festival day by the Roman Emperor Constantine, A. D. 321. Dr. Stern begins by calling attention to the fact that his own people do not in any considerable numbers observe and respect the seventh day. "The few attendants on Saturday," he says, "are composed of some old ladies and children who have nothing else in this wide world to do, but the bone and sinew of the congregation, the young and middle aged, are no where to be seen." Since the Jew has assumed the privilege of citizenship, and taken upon himself corresponding duties, Dr. Stern is of the opinion that "there is no other way in which he can become fully identified with the spirit of the age than by the abandonment of all the external rites which tended forever to stamp him as an Oriental sojourner amid Occidental nations."

One of the marked features, and crowning, as well as essential, characteristics of a popular road, is its safety. The rapidity with which a train of cars moves very naturally suggests the idea of danger to one not accustomed to such rapid traveling. We have heard that the CHICAGO & NORTH-WESTERN RAILWAY is the safest in the country. Whether we should use the superlative form of the word safe or not, it is proper to refer to two or three facts in this connection, for safety in railroad traveling is a consideration of no small moment. First, the road-bed seems to be a perfect one, with steel rails on all its main lines and most of its branches. Hence its firm and substantial character is very readily realized as the train passes over it. Another feature is the most perfect condition of the cars run on this road. The coaches all have the appearance of having just come from the shop and seemingly in the most complete order for service and safety. Another feature of safety is the kind of men employed to run the trains. They are evidently not of ordinary stock, but are selected as men worthy to be trusted with the lives of hundreds and thousands of people. There is an air of business and stability about them that gives a traveler feeling of trust and confidence. The safety of a road is one of the first things that a traveling public desire to be assured of, and we are satisfied that the Company controlling these great and important lines spares no pains or expense to make this feature of their road all that the public can ask or demand.

In a visit to Palenque in Central America, twenty years ago, Mr. Charency cut down all the trees on a certain tract of land. Returning there last year he found it covered with a new growth of trees, several of which showed 220 rings.

Temperance.

Wednesday evening of last week, Bishop Ireland of St. Paul, lectured in Central Music Hall, under the auspices of the Catholic Total Abstinence Union, on "Temperance." Nearly every seat in the hall was occupied. He set forth that the total number of dealers in all kinds of liquors was stated to be 185,720, or one for every 270 men, women and children. In the first district of Illinois, which groups the rural counties of Kane and Du Page with Cook, there are 5,000 licensed rum-sellers, or one to every 130 of the population. Estimating from statistics furnished by Dr. Hargreeves, there are 722,500 hopeless drunkards in the United States. As fast as they roll into their graves others come up to take their places. On the basis of the same estimate, there are 19,900 hopeless drunkards in the first district of Illinois. The speaker quoted A. M. Sullivan's recent statement that if the Irish would let liquor alone for five years, the land of Ireland would be freed from the curse of landlordism. He stated that 95 per cent of the crimes committed by Irishmen are due to whisky, and trusted the time would come when it would be a disgrace for an Irishman to be a saloon keeper. Make the Irish people sober, he said, and they would soon acquire their homes and their names would be read with respect by Americans.

—January 1st, 1883, the *Marshall Statesman*, of Marshalltown, Iowa, came out with sixteen pages (same size as those of the daily *Tribune* of Chicago), devoted to the commercial and manufacturing interests of the city. On the first page is a bird's-eye view of the town and surrounding country. Scattered throughout the paper are nearly 20 illustrations of business houses, etc. The task of getting out such a paper was large, and exhibits great enterprise on the part of the publisher and his patrons.

Business Notices.

DR. Price's Perfumes surpass in exquisite sweetness, durability, and natural flowery freshness, any perfumes made in this or any other country. Proven by a trial.

HUDSON TUTTLE, lectures on subjects pertaining to general reform, and the science of Spiritualism. Attends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

THE excellent qualities of Dr. Price's Flavoring Extracts, have secured for them the patronage of our most intelligent ladies.

SELL LETTERS answered by R. W. Flint, No. 1327 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

A distinguished Physician says: "After a careful examination of Dr. Price's Cream Baking Powder, I am satisfied that it is a wholesome, pure, and valuable preparation.

CLAIRVOYANT EXAMINATIONS FROM LOCK OR HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address, E. F. Butterfield, M. D., Syracuse, N. Y.

CURES EVERY CASE OF PILLS.

Passed to Spirit-Life.

On the 5th inst., at the house of her daughter, Mrs. Rountree, passed on to the higher life Mrs. A. A. Rountree, wife of Dr. E. R. Rountree, of Springfield, Mo., in the sixty-third year of her age.

Passed to the higher life at Leadville, Colorado, Jan. 7th, Mrs. F. M. St. John, from her residence, No. 210 East 7th Street, Mrs. J. H. St. John, for many years. She was an affectionate and devoted wife, highly esteemed friend, and neighbor, and beloved by all who knew her. She has left a mourning companion who is conscious of her spiritual presence, and in this golden link that binds his soul to the spheres above.

She has left her earthly tenement of clay, and bid adieu to all that is mortal. But her risen spirit finds eternal day As she enters that heavenly portal.

Mrs. S. Yough passed from earth life, Nov. 22nd. She had been a Spiritualist for more than thirty years and a reader of JOURNAL for thirteen or more. Mr. Howe conducted the services at her funeral. She was quiet and unassuming in her life. M. A. MANDEVILLE, Waverly, N. Y.

Michigan Annual Meeting.

There will be a three days' meeting of the Spiritualists and Liberarians of Michigan, probably at Grand Rapids, about the middle of March. Spiritualists and mediums who desire to attend are requested to address, with terms, J. M. POTTER, Lansing, Mich.

Spiritualist Convention.

The First District Association of Spiritualists, composed of Andre, R. C. Clair, Macomb and Oakland Counties, Mich., will hold a convention at the Court House, in Lapeer City, Feb. 2nd and 3rd, 1883. All the members and friends interested in the organization are desired to be present.

Saturday a. m. will be devoted to business, the evening to speaking, and also Sunday. It is an important crisis in the spiritual movement and essential that the business part be well attended, and the good time, will follow the units of expression of most of the speakers.

Good speakers will be in attendance, and a large number will be expected. Mr. J. P. Whiting, Milford; Mrs. J. A. Pease, Milford; Dr. R. E. Spangler, Detroit, and Rev. J. H. Packer, who will also speak.

Reduced rates at the following Hotels: King's Exchange, American House, 14th-15th Streets, 75 cents per day, lodging included; Abram House, 11th-12th Streets, 75 cents per day.

Miss F. E. ODELL, Sec.

Spiritual Meetings in Chicago.

SECOND SOCIETY OF SPIRITUALISTS meets regularly in Martine's Hall, No. 55 South Ada Street, between Madison and Woodward Streets, Detroit, at 10:45 a. m. and 7:45 p. m. Lectures by L. L. Lyman.

The Chicago Progressive Library convenes at 12:30 each Sabbath at Martine's Hall, 55 South Ada Street, to which all are cordially invited.

Midway's Meeting at Martine's Hall, 55 South Ada Street, each Sunday at 2:30 o'clock p. m.

Spiritual Meetings in Brooklyn and New York.

NEW YORK.—The New York Spiritual Conference, the oldest organization in the interest of modern Spiritualism, in the country, holds its sessions in the Marion Hall, 6th Avenue, opposite Reservoir Square, every Sunday from 2 to 7 p. m. The public invited.

P. E. FARNWORTH, Secretary.

At Rock Hall, 11 East 14th Street, near Fifth Avenue, New York City, the Firm of Andrew Jackson Davis, President and regular speaker, hold a public meeting every Sunday morning at 11 o'clock, to which everybody is invited. These meetings continue without interruption until June 10th, 1883. Services commence and conclude with music.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No. 98 West 82d St., near Broadway, every Sunday half past ten a. m. and half past seven p. m. Children's Progressive Classes meet at 8 p. m.

THE NEW SPIRITUAL DISPENSATION, Clinton below 8th and 9th Streets, 10th Avenue, the 10th Street Spiritualist, holding every Sunday at 10:30 a. m. and 7 p. m. Sunday school for old and young, 10th and 11th Streets, 10th Street Spiritualist.

The Friday evening Conferences will be held at the Church of the New Spiritual Dispensation on Clinton Avenue, between Myrtle and Park Avenue, at 7:30 p. m.

A. H. DAILEY, President.

CHURCH OF THE NEW SPIRITUAL DISPENSATION.

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Clinton below 8th and 9th Streets, 10th Avenue, the 10

Voices from the People,
AND INFORMATION ON VARIOUS SUBJECTS.

Now and Then.

By N. J. WENTWORTH.

"Man forego my now, for an immortal then."—Theodore Parker.The Now, with her raiment of beauty,
With promise of pleasure and gain,
That phantom-like ever eludes us
And leaves us but sorrow and pain.The Now, that ignoring restriction,
Bids us not wait for the Then,
Is the Now that is most to be dreaded,
And shunned by the trust of men.But the Then for which you have waited,
Aye, waited in sorrow and tears,
Will be Now, with a beauty and gladness,
That will last through eternity, years.Oh, ye who would live in the Present,
Utrare to the duties of men,
Remember! no blessings await you
In the beautiful kingdom of Then.

The Water's Course.

TRANSLATED FROM THE GERMAN.

A beautiful flower bent its head
To the rippling wave that was flowing past;
"O glistening water, stay," it said,
"Nor hasten away so fast!"But the water murmured, "I may not abide,
I must on through the pastures and cornfield's
glide,
O'er the smiling face of the countryside
To the rushing river deep and wide.
There, on its bosom, in safety ride
Till I bathe, at last, in the ocean-sla.But, fair little flower, do not sigh,
Though I say good-day, it is not good-bye,
For, soon or late, I'll return to you
In crystal drops of the evening dew."

A Strange Apparition.

To the Editor of the Religio-Philosophical Journal:

My first experience in Spiritualism occurred when I was only five years old. I was a large fat baby child, accustomed to sleep each day after dinner. On

walking up on one occasion, everything in the room seemed to have life—the chairs, table, etc. I was

laying on my back when I first noticed this strange phenomenon; turning on my side, I saw on the floor, a gold-headed walking cane. I got out of my bed and taking it in my hand, I found a small gold chain attached to a staple in the gold head. I placed the cane against my breast and commenced pulling the chain hand over hand towards me; it seemed to pass through a doorway, the door being slightly ajar. I had pulled, perhaps, three feet of slack chain, when the door opened, and a large man stepped out. The

chain was hooked to a button hole in his vest. I was so close to the door that my hands nearly touched his vest. He did not look at me, but seemed to be looking up into space. I felt as though I was doing wrong by taking the cane and handing it to him. He took it in his hand. I then started down stairs. There were several blankets hanging on the rail at the top of the stairs. I took one of them, and in a boyish way covered my head. I was ashamed that I had taken his cane. I walked down two flights of stairs. He followed me. At the foot of the stairs I threw the blanket on the floor, and he picked it up, folded it, and returned it to the place from which I got it. I stood at the foot of the stairs and watched him.

The members of the family were all out of the house, but my oldest sister, twelve years of age, was rocking the baby. After the apparition passed out of my sight at the head of the stairs, I turned to tell my sister what I had seen, but just at that moment there seemed to be two kegs of nails tumbling down the stairs, one after the other. My sister became frightened and fainted. Mother was within twenty

yards of the house, but I first ran to the stairs to see what had come down, but I found nothing—all was quiet.

I then went to the door, called my mother, and told her that my sister was dead. She immediately threw water in my sister's face, and then asked me what had happened. I then described the incident to her before my sister became fully conscious. She said I had been dreaming, but my sister, on recovering, told the same story so far as the noise was concerned. There is nothing so vividly impressed on my memory as this incident, although happening fifty-five years ago. I know the apparition was not a man in the form, or belonging to this mundane sphere.

Mound City, Ill.

F. A. FAIR.

Henry Ward Beecher—Mental and Moral Muddle.

To the Editor of the Religio-Philosophical Journal:

In the JOURNAL of October you published a report of the statement of Henry Ward Beecher's religious, or rather theological opinions on his withdrawal from the Brooklyn Congregational Association.

It is an odd mixture of good sense and absurdity—the last, however, coloring the whole. He says: "I accept the tripersonality, the trinity of God. I believe one can be born and three one. It can't be demonstrated, but it follows the analogy of the world."

What analogy this mathematical absurdity follows he doesn't explain, nor can it be explained.

He "believes in miracles, and that they are possible now," yet talks of "God using natural law." What a miserable mental jumble! A miracle, as the word is used theologically, means a setting aside, a suspension, a violation of natural law. He muddles the whole matter.

Of the Bible he says: "I believe in its inspiration as laid down in the Westminster Catechism, with some few exceptions." Here is more muddle. He fails to make clear whether he holds the book infallible or not. It is a shabby unworthy an honest man.

Of immortality he says: "Christ revealed eternal life. It was not known before him." This is either stupid ignorance or shameful knavery.

Samuel Johnson, after twenty years of study, said:

"The Hindoo religion is saturated with the idea of immortality." One of the oldest prayers in the world in the Rig-Veda is: "Come close to us, O Father!" Along with the spirits of our fathers." Egypt, in the pyramid days, long before Christ, was full of the same idea. These facts are fully and clearly shown in writings of acknowledged orthodoxy, by Max Muller and others, which are in the library of many a minister. Is Mr. Beecher an ignorant man? Has he any right to play fast and loose with plain facts, and confound all moral distinctions?

After reading his statement I had, and still have, a stronger sense than ever of his want of moral integrity and mental clearness. He is not to be trusted.

Detroit, Mich.

G. B. STEPHENS.

Fragments.

[Herald of Progress.]

Mr. Cade speaks about placing the last straw on the back of that huge monster—dark scences. Strange to say, the last straw is a light scence, and far too light to effect the purpose Mr. Cade so ardently desires. What is a huge monster to one is a great blessing to another, or, according to the proverb—"What is one man's meat, is another man's poison." Some of the most convincing, satisfactory, and beautiful spiritual phenomena has it been my privilege to witness at dark scences. Let us agree to differ, without resorting to this indiscriminate, crushing process, savoring of the worst spirit of intolerance and bigotry, and have some slight respect for those who differ from us regarding the merits of dark scences. All our churches, so far as the spiritual side is concerned, are dark scences. Ministers are too frequent of all denominations, exposed in the newspapers, showing there is a wide gulf between profession and practice—few, it is true, in proportion to the great bulk, and so much may be said in respect to Spiritualist mediums. But who would think of taking one of them as the last straw to break the back of that huge monster—Christianity? Shade of Bradlaugh! I spoke in my last letter about transcendentalism being a dead letter in London, which statement is, to an extent, confirmed by the announcement of the closing of Goswell Hall after the 24th inst. A neat, pretty, comfortable hall, capable of seating about one hundred and fifty persons, and situated within easy walking distance of twenty minutes from St. Paul's. What a striking comment upon the progress of the creed of the spirits in this million-peopled city during the last decade! Having command of the best spiritual talent, and some self-denying voluntary workers, the devotees of the democratic religion cannot obtain, in the centre of four millions of people, sufficient of the one thing needed to pay the rent of a hall for one day weekly. Why is it that the creed of the spirits finds no echo in the needs and sympathies of the people? Fortunately, or unfortunately, sir, the democratic creed of the spirits is anything but a "huge monster." It is the most wee of babes, in a state of inanition for the want of sustenance. It is a moot question whether there is anything "huge" about Spiritualism, except in the heated imaginations of enthusiasts, pro and con. I should be as difficult of finding ten physical mediums giving dark scences in London, as Abraham was of finding ten righteous men in Sodom. What a "huge monster!"

I have before me a sheet of eight hymns to be sung at "two trance discourses" delivered by the "trance medium of London." How they make merchandise of the word trance. I do not question the soundness of the method. In the eight hymns there is not the remotest reference to the work, life, or even the name of the Lord Jesus Christ. Thus a false impression prevails that all Spiritualists and Spiritualism are essentially anti-Christian, and, therefore, the churches will have none of it.

I will advert to some of the hindrances to investigators, namely, the lying messages that are frequently given through trance mediums. For example, a friend of mine, who had been separated from his wife, attended a scence for controls. A medium was controlled by a spirit, which purported to be his wife giving a circumstantial account of her death. He immediately set on a journey, and found the whole thing a baseless fabrication. Another instance, well known, a woman's husband had left home some years, and as she desired to get married, she was anxious to know whether he was still in the body, so she went where spirits are wont to congregate. A medium was controlled by the spirit of her husband, and another, and another, thus proof upon proof. The spirit assured her he had passed away, and was only too pleased to give sanction to her union, and he also would fetch his first wife from the spirit spheres, who also controlled and congratulated her. A tea party was held, and her husband controlled, and he played the music so beautifully, just as he did in earth life, and all went merrily as a marriage bell, and she was married. But there was a deep sound as of a rising knell to all her hopes, when, shortly after, she casually met her first husband in too solid flesh, and what was poetry in the spheres, was quite different when on another plane. Another friend of mine was told by a control, that a person, to whom he was a large creditor, was about to fail, but if he went directly, the distance was some hundreds of miles, he would get what was due him. He went, and his credulity got its due. The statement was a pure or rather impure invention. Such experiences are legion, but they have their lesson if we are willing to learn. "Prove all things, hold fast that which is good." I have more stray thoughts and experiences if these be sufficiently interesting for publication—Sincerely yours,

CHARLES R. WILLIAMS.
1, Penpol Road, Hackney, London, E.

A Child Spiritualist.

President of State Association of Spiritualists and Liberalists.

Special correspondence to the Cincinnati Gazette from Rushville, Ind., December 5, says: Cumberland

in the mind reader, is wanted over this way if he can explain in a satisfactory manner the "spiritual" manifestations of little Susie Hearn, of this place. She is an orphan girl, aged 13 years, and resides with the family of our City Marshal, Mr. Waggoner, through whose kindness your correspondent was invited to attend one of her home exhibitions, which scores of

our citizens throng to see each evening.

We were accompanied by a young man of a scientific turn of mind, one of musical propensities, another who deals largely in the mythical, all "unbelievers." Entering the pleasant home, we found the same comfortably filled with our best people, many of whom have become converts. Susie was then giving her performance to the astonishment of the visitors, whose mouths and eyes stood stolid, and they had assumed positions of asistance and expectancy, as though the "spirits" would soon call them to account. The "unbelievers" propounded several questions to the "spirits" without any answer, which fact could easily be accounted for. However, at the instance of the little girl, the small center table by which she was standing would proceed in the direction of any person in the room whom she would designate, and knobs could be heard proceeding from the table in response to questions put by her. Again the table would tip from side to side, then shake as if in convulsions. However, when near a community of "disbelievers," the "spirits" would refuse to respond to questions, or manifest their presence even when earnestly entreated by the "medium."

When asked when she first discovered her powers Susie responded not over a month since, when, after she had retired to sleep, the knobs about her couch were so audible that she became alarmed, since when it has been a source of uneasiness, and when she "calls up the spirit," which she thinks is that of her mother, she becomes so nervous that even her eyes hurt.

Many who have witnessed her performances are soundly convinced that there is no other solution can be given than that of "real, live spirits." Others think it must be evil spirits. Again, others account for it on the ground of animal magnetism. This, they say, is evident from the fact that when the medium's hands are not upon the table it will not move. Again, when her attention is attracted to another object she has not the "spiritual" power, convincing many of the truth of the assertion of an eminent scientist, who claims that "there is an intimate connection between mind and matter which has never been explained."

In justice to her, we will say that there is no trick

in connection with her manifestations, and many experiments have been resorted to to explain them by various prominent persons without satisfactory results. Any person who can explain them is invited to investigate for himself and see "if these things be so."

Meantime citizens continue to throng the home of the little girl, and become more and more convinced that it is or it is not "spirits."

A Brilliant Light.

To the Editor of the Religio-Philosophical Journal:

I am not a medium, but an earnest investigator. I

have read the JOURNAL for years. Through Indiana

and Ohio there are many who know nothing of Spiritualism, and they are too much afraid of their devil, to listen to one word on the subject.

On the evening of the fourth of November, while

sitting on my porch with my brother-in-law who has

always been an unbeliever in a future life, has

read a great deal, and is intelligent and a good man,

I related some of my experiences. He would hear me but would not believe. As I was talking there came a light, the brightness of which I cannot describe, it seemed something like the electric light, but far more brilliant. We first saw it coming on the steps from the west; then it seemed to flash down suddenly from above. My brother-in-law saw it, and I looked in every direction to determine if possible where so bright a light could come from; while he examined it carefully, it suddenly vanished. He told me that it was about thirty feet wide and fifty feet long. It was, in my opinion, a spirit light, and he must have been the medium. He then consented to place his hands on the table, and in less than five minutes it began to tip and would respond to his thoughts as well as his words. Then he consented to hold a pencil, and it was used in his hand to write messages and names of his deceased friends, some of whom had passed to spirit life in boyhood. He now says that he believes in a future life; he could not find the evidence in any other way.

North Bend, Ohio.

MRS. S. GRIFFITH.

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always been an unbeliever in a future life, has

read a great deal, and is intelligent and a good man,

I related some of my experiences. He would hear me but would not believe. As I was talking there came a light, the brightness of which I cannot describe, it seemed something like the electric light, but far more brilliant. We first saw it coming on the steps from the west; then it seemed to flash down suddenly from above. My brother-in-law saw it, and I looked in every direction to determine if possible where so bright a light could come from; while he examined it carefully, it suddenly vanished. He told me that it was about thirty feet wide and fifty feet long. It was, in my opinion, a spirit light, and he must have been the medium. He then consented to place his hands on the table, and in less than five minutes it began to tip and would respond to his thoughts as well as his words. Then he consented to hold a pencil, and it was used in his hand to write messages and names of his deceased friends, some of whom had passed to spirit life in boyhood. He now says that he believes in a future life; he could not find the evidence in any other way.

North Bend, Ohio.

MRS. S. GRIFFITH.

Experience of the Tom Thumb Troupe
in the Milwaukee Fire.

The following private letter to the editor will be of interest to many who are personally acquainted with the parties, and hence its publication. It was received too late for use last week. The large number of attendants at Mrs. Allyn's lecture when Mr. and Mrs. Bleeker and Mrs. Stratton were present, will remember their genial faces and the deep interest evinced by Mrs. Stratton:

Mrs. Stratton received your letter and requested me to reply. We are all grateful for your kind sympathy in our misfortune. We have great cause to be thankful for our escape from death by burning; but my dear wife received terrible injuries. Her left shoulder was dislocated and arm fractured; her left hip dislocated and her right limb having a compound fracture just above the knee; her head also cut and injured in several places. The great wonder is that she survived. Although her condition is critical, she is progressing favorably.

We all lost everything we possessed in the way of clothing and a considerable amount of money which was in our trunks, but we count that as nothing in the frightful calamity. Mrs. Stratton saved her jewels. She thanks you for your kind wishes and will ever esteem your friendship. With the highest regard I am respectfully yours,

ST. LESTER BLEEKER.

Milwaukee, Wis., Jan. 14th.

O. La Grange writes: I am glad to see that you are still exposing impostors and I hope you will follow them up until you have driven them all out of the field.

J. Baker writes: I very much admire the steady way you handle your craft and the course you are steering.

J. Baker writes: I appreciate the straightforward, manly policy of your paper, and hope to increase this list soon.

P. Mayers writes: We find your JOURNAL a desirable weekly.

J. W. Kenyon, the lecturer, writes: I found your warm friend, Dr. E. H. Denison, at South Bend, Indiana, doing a good work as a healer and medium. In all this section of the State he is very highly spoken of. In his "home" will be found culture, in the soul stirring music of his daughters, who manipulate finely the piano, violin, and clavinet. At Michigan City we found Mr. Eddy with a new phase of mediumship, clairvoyantly reading passages from a blackboard. We find good mediums wherever we go.

Mr. John Wilson, a prominent citizen of Plano, Ill., and for many years postmaster, in renewing his subscription for the JOURNAL, says: I am in hearty accord with the thousands of others, who endorse your efforts to free the spiritual ranks of free low-lives, frauds and mountebanks; in so doing you have stirred up a big hornet's nest, but they (the hornets) don't seem to sting you worth a cent. Continue as you have been doing, exposing fraud of every kind and upholding what is pure, and you have the approbation of all well meaning Spiritualists, and thousands of others. Let us have Spiritualism in its purity, or none.

J. Barrett of Whitehall, N. Y., writes: This town seems to be in ferment in reference to Spiritualism. If some good medium would come here for a few days it would give new life to our good cause.

RELI-GO-PHILOSOPHICAL JOURNAL.

AND INFORMATION ON VARIOUS SUBJECTS.

Now and Then.

By N. J. WENTWORTH.

"Man forego my now, for an immortal then."—Theodore Parker.

The Now, with her raiment of beauty,

With promise of pleasure and gain,

That phantom-like ever eludes us

And leaves us but sorrow and pain.

The Now, that ignoring restriction,

Bids us not wait for the Then,

A Letter from Philadelphia.

To the Editor of the Religio-Philosophical Journal:

The holidays have come and gone. Another year has been added to the number that have passed since the First Association of Spiritualists of Philadelphia first blossomed into a systematic organization. This society has not as an organic association sent out many prolific branches, neither does it bear upon its parent stem evidence of a rapid growth. Circumstances and conditions either impair or assist the growth and development of all things, and no association can be exempt from the results of circumstances and conditions that environ it. As the fungus growths and the many,isms that have impeded its highest and grandest unfoldment have been pruned from the great body politic, the more symmetrical and perfect is the evidence of the beauty and power of Spiritualism as a divine revelation to humanity.

The present condition of Spiritualism seems more favorable to a healthy progressive development than has been apparent for some years past. The audiences of the First Association of this city still continue large, and are composed of highly intelligent and cultured people, and order and harmony are the ruling elements. A lady, a stranger in our midst, also stranger to the better and more advanced of our adherents, attended last Sunday evening's lecture, and expressed great surprise "when looking over our large and intelligent audience that she could not single out one of the long haired men and short-haired women, that she anticipated finding in every spiritual gathering." This is evidence that the extremists and fanatics are becoming better balanced mentally, and all are beginning to question the advisability of accepting as infallible, communications purporting to come from spirits without first submitting them to the crucible of reason, and demanding that they shall be countersigned by our clearest light and best judgment.

All should remember that those who have crossed the line that separates the visible from the invisible shores of time, have not been changed by the shutting of the flood gates of physical life, and may not have advanced "more rapidly either mentally, morally or spiritually than those that have remained with us, and therefore are not any nearer infallible. It should be remembered also that all communications coming from the Spirit-world are colored with the desires, wishes, and peculiar characteristics of the medium through whom they are given. Another important thing to remember is that the controlling spirits of the medium giving the communication are oftentimes more interested in the well-being of their mediums, than in the one seeking an audience with their spirit friends, and give audience and counsel that may be greatly derogatory to the seeker after truth, but to the greatest advantage to their mediums, utterly regardless of the law of justice which should ever govern them.

Our speaker for last month was Cephas B. Lynn. Unfortunately for the society, but more unfortunate for him, he was indisposed and could not speak the last two Sundays, and E. S. Wheeler "filled the gap" caused by Mr. Lynn's illness. Mr. Fletcher is our speaker for the present month.

Our lyceum is in a flourishing condition. Its numbers are still increasing too rapidly for a systematic or harmonious adjustment of exercises and classes. We are buoyant with the hopeful anticipation of a successful effort to establish a school that will reflect credit upon this society. Thursday evening, Dec. 28th, we had a festival and Christmas tree. It was made very interesting by all the children taking a part in the operette of Little Red Riding Hood. The attendance was very large, and pleasure and happiness beamed from every face giving evidence of our success in interesting those present. It was prophesied that many of the children would not favor us with their presence after the holidays, but it was a false prophecy as numbers are still being added every Sunday.

The adult class seem to be as earnestly seeking a knowledge of spiritual truths as the children. The duties of your correspondent have been with the children, and she has not been able to take an active part in the exercises of this class, but she is told that the subjects given for lessons are ably and logically discussed, both the negative and affirmative of the proposition being harmoniously considered. The following essay upon morality, the subject given some weeks since and which has been continued several Sundays, was read by Mrs. Champion:

"Referring to Webster's unabridged I find morality defined as, 'The system or doctrine of moral duties, or the duties of men in their social character, the practice of the moral duties; virtue.' The first question that naturally arises is this: 'What are the moral duties that form the basis of true morality. First and foremost of all is justice. Justice, in fact forms the basic foundation of all the virtues and of true morality. Charity, toleration and sympathy are only the elucidation of the empires of the divine law of justice, that we legitimately owe to the great family of man to which we are inseparably connected by an electrical bond of sympathy or an infinite relationship to the causative power or force that projected all into being. Life in all its experience is only the representative power of what lies behind it, and from which all expressions and manifestations are the legitimate outgrowth, whether of a moral or spiritual character. Although it may not be politic for one to set up a standard of morality for another, yet we can point to the necessity for such one to live up to their highest convictions of right and fulfill their moral duties as they present themselves to their comprehension. I have said that true justice is the basic foundation of morality, and yet how little true justice we find in our journeys through life. I can only touch upon this virtue as the time is too short for a comprehensive elucidation of the subject. Of all the words in the English language, justice is to me the most sacred of all the virtues. Justice is the most divine; of all the principles in nature, justice is the most holy. In no relation of life is there greater injustice done by men to their fellow men than is done by the tongue of gossip and slander. All are too ready to impugn another's act, controvert their motives and thereby blast their reputation. All classes of people have too great a tendency to malign each other, if not by an unvarnished tale of slander, by insinuation, innuendoes and significant glances or shrugs of the shoulders, all of which pass current as positive evidence of some wrong committed, some act, motive, or design entertained not in accord with the highest standard of morality. Suddenly the victim of this great injustice is awakened to the fact that his or her reputation, once fair, has become clouded, and they feel the antagonistic elements closing round them. How very few stop to ask of the truth or falsity of the evidence of wrong, and how many seem only too glad to be able to rehearse something of an unpleasant character to their eager listeners."

ers. The noble Channing aptly said, "that many will repeat an ephemera until they themselves believe it to be a truth." Let us then one and all deal justly in all the relations of life; let us give to each a meed of praise for the good they may do. Let us one and all try to correct this one great evil that is crying out against us as Spiritualists. Let us practice this one virtue if no more. Let us each and every one of us turn our backs upon every tale of slander and gossip that is rehearsed, and ever reserve our condemnation until we have positive evidence of guilt. Let true justice be the *sine qua non* of our most earnest endeavors, and when the lives of all are governed by this divine principle, there will be greater harmony among us, and a sweet and holy baptism will enwrap our weary spirits, and peace and good-will will crown our efforts for good." HELEN MAR.

A Question.

"Coming Events Cast their Shadows Before."

To the Editor of the Religio-Philosophical Journal:

Have our spirits the power, under certain conditions, to forecast events that are to occur during earth-life? Doubtless this question has occurred to many while investigating the phenomena of Spiritualism. Many manifestations in circles, and when seated with mediums, suggest the possibility of having been caused by the spirits of those present, albeit quite involuntarily so far as normal consciousness was concerned. I have been particularly struck with this thought when seated in circles with a certain young lady, whose arms are always so strongly shaken as to move a quite heavy table into quick, vibratory motions. When she is not present, answers to questions will be given by raps or tippings; but the moment she joins the circle, her hands, entirely independent of her will, are impelled to strike the requisite responses, sharp and loudly distinct, and as these responses are not often such as she does not wish for, gives proof that her own exercise of will had nothing to do with the answers given; yet, why are the raps and tippings instantly changed for the signals of her hands, the moment she can be used for the purpose?

But to the more immediate subject of our question. A friend of mine, I will call Mr. H — g, a clear-headed, careful observer, was residing in Dayton, Ohio, some two years ago. He had become acquainted with a colored woman named Smith, originally a resident of a far Southern State. Naturally she was more than commonly intelligent for one of her class, but entirely uneducated. From her earliest childhood she had had the faculty of clairvoyance in a marked degree and in peculiar form; also later in life considerable magnetic force as a healer of disease. She not only was devoid of all knowledge of spiritual philosophy, but was a staunch adherent of the Methodist Church; nor had she the least understanding of the how or wherefore of her own peculiar gifts. When giving relief by her magnetic treatment, she always mumbles certain unintelligible words, in the firm belief that to them she owes all of potency received by the movements of her hands.

But the most remarkable of this woman's gifts, is that which enables her to forecast events, and which has suggested the question at the head of this article. If I state the substance of a sitting given to Mr. H — g, and the almost literal fulfillment of what she foretold, it will, perhaps, place the matter in clearer light than by any other statement.

Mr. H — g's visit was to obtain magnetic relief from severe pain in his head. This accomplished, she sat and clasped his hands, after her usual custom when about to pass into the clairvoyant condition. Remaining totally entranced some fifteen or twenty minutes, in perfect silence, she came back to her normal state and told him that he was soon going on a distant journey by railroad, to a place very much larger than Dayton, where there were a great many big workshops, and black smoke and fire coming out of tall chimneys day and night; but not finding things as he wished here, he would return part way, and stop at a small town, where he would remain at his business for a short period, till he received a message from the large city, when he would go there again and secure such a situation as he desired, which would judge him to settle down to stay. She now described the man he would be employed by, more especially the younger member of the firm, by certain marked peculiarities of face, body and manner; following this by the statement, that the business was carried on in an old wooden building, but which was held up and swung about clear of the ground, in token that it would soon be moved away. Afterward she said, there was a large, new brick shop, full of windows, standing clear of all other buildings; and here Mr. H — g would be started to work, after being received by a tall, slender, light-complexioned young man, having some sort of authority, with hand held out in welcome, and who would make the new situation especially pleasant to him. She then gave a minute description of the interior of the shop; pointing out how the stairway was situated in reference to the room he would occupy, and the entire course he must take from the main door of entrance to the final stopping place; adding, that he would here earn very much increase of salary and be much more satisfactorily situated than he was at present.

When it is stated that she had not the slightest knowledge that Mr. H — g had formed any purpose to leave his present situation (as at the time he had not decided even to himself that he should do so, or in what direction his interest might lead him, if circumstances occurred to bring it about), it will be seen that the knowledge she had displayed must of necessity have come from some source outside of normal conditions. But the most remarkable phase of her unfoldment lay in this: That some months afterward, the affairs of Mr. H — g came to such shape as evolved the necessity of his seeking some other field of labor, when he first came to Cleveland; but not securing such a situation as he desired, he retraced his steps as far as Norwalk, and there accepted a temporary place to work. Here then had come to view the large manufacturing city and the small town where he was to have the short stay; and soon after came additional fulfillment of her forecast, in the offer of the situation he desired at the larger city. Still more remarkable, he found that the firm he was employed by had just vacated an old wooden building, to take possession of a new brick factory that was not even erected at the time Mrs. Smith had so minutely described it! More than this, the description of the two proprietors, and especially of the young man in authority who would extend to him a hand of welcome, proved true to him; and if she had stood in the building, she could not have more accurately pointed out the locality of the stairway

and route to the room he was to occupy, than she had done. There were many other points of her descriptions that came out strictly correct, but those already set down are amply sufficient.

Now comes the strangest and most wonderful phase of all, and that which gives especial potency to the query of our article. When asked from what source she gained her forecast of events, she said it was from Mr. H — g himself—that it was he who told her all she revealed! And in this statement she never varies. Whoever sits with her for information of the past or present, she invariably insists that they themselves tell her all she reveals while in her trance state, and then she simply repeats it in her conscious condition.

As there is not the slightest valid reason to doubt the truth of this, it irresistibly follows, that the spirits of the sitters are enabled through her peculiar phase of mediumship, to impart knowledge of both past transactions and coming events, entirely independent of bodily consciousness.

In conclusion, this additional query presents itself: If a spirit in earth-life has the fore-knowledge of events as shown in the case of Mr. H — g, to how much farther extent may it not be possessed? May it not cover the whole range of earth existence?

Cleveland, Ohio. W. WHITWORTH.

Kitchen Economy.

Interesting Tests Made By The Government Chemist.

Dr. Edward G. Love, the present Analytical Chemist for the Government, has recently made some interesting experiments as to the comparative value of baking powders. Dr. Love's tests were made to determine what brands are the most economical to use, and as their capacity lies in their leavening power, tests were directed solely to ascertain the available gas of each powder. Dr. Love's report gives the following:

Name of Baking Powder	Strength	Cubic incies gas per ounce powder
"Patagon" (copper tartar powder)	127.4	127.4
"Rounds" (alum powder)	125.5	125.5
"Roundford" (phosphate) fresh	127.7	127.7
"Roundford" (phosphate) old	121.6	121.6
"Hantford's" (alum) fresh	84.35	84.35
"Hantford's" (alum) old	117.0	117.0
"Charm" (alum powder)	110.3	110.3
"Cleveland" (short weight 1/4 oz.)	109.8	109.8
"Cav" (alum)	107.4	107.4
"Dr. Price's"	102.4	102.4
"Snow Flake" (Groll's, St. Paul)	101.88	101.88
"Lewis'" condensed	98.2	98.2
"Congress" yeast	97.5	97.5
"L. Andrews and Co.'s" (contains alum)	78.17	78.17
"Hecker's"	92.5	92.5
"Gillet's"	84.2	84.2
"Buck"	30.5	30.5

* In this report the Government Chemist says.

I regard all alum powders as very unwholesome. Phosphate and Tartaric Acid powders liberate their gas too freely in process of baking, or under varying climatic changes suffer deterioration."

Dr. H. A. Mott, the former Government Chemist, after a careful and elaborate examination of the various Baking Powders of commerce, reported to the Government in favor of the Royal brand.

A Criticism of Dr. Thomas's Sermon.

To the Editor of the Religio-Philosophical Journal:

In Rev. Dr. Thomas's reply to Col. Ingersoll, reported in the JOURNAL of the 16th ult., he clearly shows that, though now on a higher plane, he is still a Christian, only formulating his creed on other parts or interpretations of the Scriptures, than those chosen or accepted by the M. E. Church, and adding another to the numerous shades of religious belief already in existence. Instead of believing now that all parts of the Bible were inspired by a personal being called God, he admits that some parts were not, still he believes that "holy men spoke as they were moved by the Holy Ghost," and that God tolerates slavery and polygamy "while trying [does God try?] to carry the people to a higher plane." "But," says he, "they are contrary to the principles of his government." What! Did an omniscient, omnipotent God manage his matters so loosely that he had to tolerate things contrary to the principles of his own government? Dr. Thomas does not say that he believes the Bible story of the fall of Adam and Eve, yet he seems to hold to the atonement, on his alleged offspring, for in his remarks on prayer he quotes some of the words ascribed to Jesus while on the cross; to prove his assertion that "prayer is the deepest sense, is submission to the will of God." Of what use, then, is prayer to God, if it cannot effect any change in his conduct? Is it merely pleading with God to grant the things we want, and then telling him not to regard our wills at all, but to do just as he pleases about granting them? On the contrary prayer addressed to human spirits, in or out of the earth body, might arouse or move them to desired action. But why did Christ suffer his body to be crucified if nobody died in Adam? Certainly, restoration in Christ rests upon the fall in Adam; so if nobody fell, nobody needs raising or restoring. Doubtless Col. Ingersoll's momentum carried him too far when he singled out the Baptist Church for special ridicule, and Dr. Thomas magnified the importance of the remark. Was it to win the applause of the members of a sect whose creed, in part, he evidently despises?

Col. Ingersoll considers church creeds erroneous, the Baptist not excepted, which obviously implies ignorance, at least, in their adherents, Dr. Thomas says. But what a commentary on his (Ingersoll's) boasted doctrines of evolution, that after a million of years it has succeeded in producing one who can make so many of the children of earth laugh at their dear old mother. If correctly reported, Col. Ingersoll has done nothing of the kind; but he has shown quite conclusively, the perniciousness of Bible teachings when regarded as directly inspired by God himself, thereby placing them above the domain of reason. Dr. Thomas is trying to correct the reigning orthodoxy by mixing it with common sense, but he is engaged in a hopeless task, for they have no chemical or other affinity for each other. There can be no compromise between evolution and orthodoxy. A dimensional (personal) being either did create the dimensionless universe—built the house without walls and furnished it with suns, planets, comets, etc., or he did not create it. If he did not create it, it is obvious that the Christian fabric is without foundation and must eventually sink out of sight.

Dr. Thomas says: "But because there are portions of the Scriptures that I cannot explain nor accept, shall I therefore, reject their whole great drift of teaching and their steady progress to a great end?" and answers "Certainly not," and I would echo, "Certainly not," if "these Scriptures" were regarded

as the work of man only, thus entitling them, to no exemption from trial at the bar of reason. But how do the various branches of the Christian Church report the "drift"? Do they agree? "Certainly not." Does Dr. Thomas assume to decide which is right? The thief on the cross professed faith in Jesus, whereupon Jesus told him that he would be transported to Paradise that very day, and so every murderer is told now-a-days, if he will only profess faith in Jesus.

The "drift" of such teaching may, indeed tend to some "great end," but obviously not to a moral one, yet that is the teaching of Jesus while on the cross, and he resumed it at the time of his ascension, saying, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." No matter what the crime nor the time of its commission, an intellectual assent to certain dogmas and submitting to water baptism in one of its various forms, secure a through ticket to Paradise. Dr. Thomas would have no difficulty in accounting for the self-contradictions and absurdities of the Bible, which he "cannot explain nor accept," if he believed them inspired not by one omniscient personality, but by spirit personalities of human origin and of different degrees of advancement. Is it unreasonable to suppose that the shades of opinion are as various among disembodied spirits as among embodied ones?

St. Paul was doubtless inspired by truthful spirits when affirming that there is a spiritual (spirit) body and by undeveloped ones when saying that God made one person for honor and another for dishonor; fitted some vessels for mercy and some for destruction. St. James was inspired by higher spirits when affirming that man's status depended on his works. St. Paul by lower ones, when substituting faith for work.

Jesus was at times inspired by trifling, undeveloped-spirits, saying on one occasion, "I and my father are one;" at another time, "My father is greater than I;" again, "He that hath seen me, hath seen the father;" again, "But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Can God banish and recover his omniscience at will? Can man banish and recover his knowledge at will?

Many similar examples are scattered through both the Old and New Testaments which I will not take time and space to reproduce, but which will readily occur to the mind of the Bible reader.

Dansville, N.Y. L. B. FIELD.

Hypercriticism.

To the Editor of the Religio-Philosophical Journal:

Hypercriticism is a natural and perhaps universal manifestation of our imperfect humanity, from which few if any are exempt. When, in love with our own limited knowledge and limited views of truth, we look at the statements of one who occupies a different standpoint and has looked at another aspect of the subject with which we are less familiar, how few have the patience and sympathy which would enable them to appreciate fully, and do full justice, to the unfamiliar view. Hence arise endless controversies and asperities, in which each party feels that he has a real grievance in the misconceptions or misrepresentations of his opponents.

How much do we see of such controversy among Spiritualists, which would speedily end if each would give to his opponent credit for good motives and receive all suggestions in an appreciative spirit. Allow me to "point the moral" with a personal example of misconception into which I have unwittingly fallen. He says, in a friendly review of "Moral Education," which certainly was intended to be just and liberal, "surely it was an inadvertence for a large-minded philosopher to write as if the human race could not legitimately reap the benefits of the broadest and most liberal education, including the divine law of love and kindness, without stultifying their convictions of truth by granting more of reverence to the man Jesus than he is entitled to as an elder brother—an excellent and benevolent man—richly and spiritually endowed for his day, and yet withal human, and therefore not infallible."

Indeed I think it would be more than an "inadvertence," it would be a decided error if I had ever expressed or even implied what is here attributed to me. It is so incorrect a view of my writings that I feel it a duty to say emphatically I have neither entertained nor expressed such sentiments.

While I maintain the historical existence and exalted character of Jesus, I recognize him as modestly recognized himself—as human, limited and fallible—and of course it would be easy to criticize his life and words as they are imperfectly recorded in the New Testament. I have never demanded any more reverence for him than J. G. J. recognizes as proper, but claim that it is more beneficial and wholesome to ourselves to cultivate love and reverence for the great and good than to indulge in jealous criticism or depreciation.

If my estimate of Jesus is any higher than that of my friendly critic, I do not wish to force such an estimate upon those who do not fully appreciate his merits. My reverence and love are not so much for the man Jesus in Palestine, who was neither a scientist nor a philosopher, as for the Jesus of the Spirit-world, of whom many Spiritualists seem to have very little knowledge. His moral greatness is recognized and honored by the innumerable multitude of ex